1615

TO THE RIGHT WORSHIPFVLL SIR GEORGE SPEAKE, Knight,

N.G. wisheth heartily all happinesse.

SIR,

THe *Wise mans censure concerning the many Booke-makers of his time, mee thinks, as much taxeth this Writing world of ours, wherein men are almost no men, vnlesse they be men in print; all is but a Comentarie vpon the Prea-*

Morbus insanabilis scribendi cacoëthes, Iuuenal. Quod de scriptis sacris authore spiritu sancto illici non potest, vt

rū de illis, quę vanitas humana exculpit quotidie, *Fayus.* Traditiones, decreta Pontificum, Canones generalium consiliorum, quoad obsequij & fidei necessitatem præsertim refelluntur.

chers words; Of making many bookes there is no end, Eccl. 12. 12. *I wiſh to God that there were once an end (which I feare me, will not bee vntill the world ends) of making ſuch bookes, as ſerue to no end, but to the corrupting of maners, infecting the hart, weakening zeale; and that ſome good* Auguſtus *would baniſh them, (as hee did* fleſhly * Ouid) *out of our Bethel, Chriſtian England, into ſome* Bethauen, *into ſome Idolatrous, Superſtitious, and Heatheniſh Nation, that worſhip the Sunne and the Moone,* Caſtor *and* Pollux, *Rats and Mice, in ſtead of the true God of Heauen; or ſent backe for Vagrants into* Italy, *or the Stewes of Rome, where, like an adulterous broode, they were firſt borne and bred; or that they were all ſerued with the ſame ſauce, as (by* Stapletons *report) Saint* Ephraim *wittily vſed two bookes*

* Amatoriæ Naſonis, in quibus non eſt tutum rudem exerceri, *Eraſmus.*

Stapleton. Præfat. Moral.

S.T.C.
12358

bookes of Apollinaris, *who finding them in a womans keeping, borrowed them of her, and glued the leaues ſo hard together, as the booke could neuer after be opened. For (as one ſaith well) ten Sermons at Pauls Croſſe doe not ſo much good for moouing men to true doctrine, as one of theſe bookes doe harme, with entiſing men to illliuing; and that more Papiſts are made by the merry bookes of Italy, then by the earneſt bookes of* Louaine; *ſo that they doe not only win the wils of the weake vnto wantonneſſe, but tend ſomething to the corrupting of true religion. Saint* Iames *reprooues very ſharply thoſe, that with the ſame tongue bleſſe God, & curſe man,* Iam. 3. 9. *why then ſhould the ſame Caracters ſet foorth* Machiauels *workes and* Moſes *writings, Chriſt and Belial, the vnchaſt loue of wanton Heathens, and the*

chast and reciprocall loue of Christ and his Church? But as for such bookes as haue our Sauiour *for their subiect, the* holy Ghost *for their Author, Gods glory for their end; that are like so many Cannons planted against the Gates of hel, that tend wholly to the demolishing of Satans Kingdome, vndermining the Bulwarks of Babylon, but building vp the Walles of Ierusalem, why should not the sound of such goe foorth into the ends of the world? and when they sound foorth, the end of the world? To which end, I haue preacht, pend, and through the importunitie of others, contrarie to mine owne minde and meaning when I preached, now imprinted this little Tract and Treatise; how free I am from* Salomons *censure of such as print themselues, let him that is wiser then Salomon bee a witnesse: I am bold to fly vnto your*

Wor-

Worſhip, and to entreate you, that you would vouchſafe to bee cald a Patron vnto it, as you are to learning, though farre (I muſt confeſſe) below your worthineſſe: The many teſtimonies of your loue from time to time toward my eldeſt Brother and my ſelfe, doe challenge more at our hands, then my penne can expreſſe, or the weakeneſſe of our vtmoſt power make the leaſt requitall. A handfull of water was fitter to be powred into a Beggars diſh, then to be preſented vnto a King: yet a King accepted of it, though a beggar gaue it, becauſe he gaue what he had, and had no better to giue: nay, it is acceptable to God (if we haue no greater gift to offer) to caſt a mite into the Lords Treaſurie: whereby I am induced to conceiue, that you will no leſſe willingly accept of this Paper gift of mine, a Schollars Mite, the trueſt teſti-

moniall of mine intimate affecti-ons, and manifeſtation of my duty: what is wanting, ſhall bee ſupplied in praying for you vnto God, for your preſeruation, and for an encreaſe in all ſpirituall graces, namely, of faith, which may keepe you from trembling at the day of your death, and in the day of Iudgement. From Whitfield, Iuly *the* 10.

Your Worſhips to be com-

manded in the Lord,

NATH. GRENFEILD.

THE GREAT DAY.

REVEL. 6. 15. 16. 17.

15. *And the Kings of the earth, and the great men, and the chiefe Captains, and the mighty men, and euery bondman, and euery free man, hid themſelues in the dennes, and in the rockes of mountaines,*

16. *And ſaid to the mountaines, and rocks, Fall on vs, and hide vs from the preſence of him that ſitteth vpon the Throne, and from the wrath of the Lambe:*

17. *For*

17. *For the great day of his wrath is come, and who can ſtand?*



His Chapter contains in it ſixe parts, and euery part the opening of a *Seale* by the *Lambe*, and euerie *ſeale* a diſtinct myſtery: the foure firſt *Seales* being opened, mention is made of foure *Riders*, riding vpon foure *horſes*, of foure different colours, a *white*, verſ. 2. a *red*, verſ. 4. a *blacke*, verſ. 5. a *pale*, verſe 8. vnto the beholding whereof, Saint *Iohn* was inuited.

Adiunctis. Arcu. Coruna. Effectu. Fine.

The firſt *Rider* is deſcribed by two adiuncts, *a Bow and a Crowne was giuen vnto him*, verſ. 2. Secondly, *by the effect, conquering*. Thirdly, *by the end, to conquer*, verſ. 2.

Poteſtate. Inſtrumento.

The ſecond Seale being opened, the ſecond Rider, which Saint *Iohn* was willed for to come and ſee, is deſcribed: firſt, by his power, *power was giuen vnto him, &c.* verſ. 4. Secondly, by an

an inſtrument; *there was giuen vnto him a great ſword.*

The third Rider is deſcribed by a paire of Ballances, *he that ſate* on this horſe, *had a paire of Ballances in his hand, verſ.* 5. the myſtery whereof is vnfolded by a ſounding *voice*, verſ.6.

The fourth *Seale* being opened, there came foorth a *Rider* vpon a *pale horſe*, and the *Rider* is deſcribed, firſt, *by his name, death.* Secondly, by a companion, *hell followed with him:* and both are deſcribed by their *power*; *power was giuen vnto them, &c.* verſ.8. The interpretation of theſe foure *horſes*, is as myſticall as *Nebuchadnezzars dreame*, and may very well beare the ſelfe ſame interpretation, which *Daniel* gaue of that great Image, *whoſe head was of gold, breſt and armes of ſiluer, belly and thighes of braſſe, legges of iron, Dan.*2. 32.33. This Image was an Emblem, or repreſentation of the foure Monarchies of the World; the *Monarchie* of the *Aſſyrians*, or *Caldeans*; the *Monarchie* of the *Medes* and *Perſians*; the *Monar-*

Monarchie of the *Grecians*; the *Monarchie* of the *Romans*: and as Gold, of all other mettals is the beſt, and pureſt; and therefore it is ſaid, that *Heauenly Ieruſalem is a Citie of pure Gold, Apoc.* 21.18. So White is the beſt, and chiefeſt of all colours; and therefore it is ſaid, that the Saints were clothed with white Robes, verſ. 11. Which colour is conſecrated to innocency, puritie, victorie and felicitie; and therefore it is ſaid, that the head of the Image *was of fine Gold, Dan.* 2. 32. And that the firſt horſe was *white*, *verſ.* 2. ſo the firſt Monarchie, *viz.* of the Caldeans (though full of crueltie) was the beſt, and a golden Age, comparatiuely in reſpect of the reſt: but the laſt of all was the worſt of all: the Romane Emperours outſtripped all the reſt, in their bloudy proiects, and vnſpeakable cruelties; for who can reckon vp all their expeditions of warre, ſo many funerals of Citizens, maſſacring of ſo many millions of men, depopulations and diſpeopling of ſo many Countries, burnings of ſo many

many Cities, ſuch a prodigall profuſion of blood when this *Roman horſe* ruſhed forth? in ſo much, that the fourth part of the Earth was ſlaine with the *ſword of this fierce Beaſt*, as it is, *verſ.* 8. The crueltie of all preceding *Emperors* was clemencie, being compared with theſe *Romans*, whoſe Drummes ſounded nothing elſe but blood and death, and their little finger was bigger, then the loines of all their predeceſſours.

The fifth Seale being opened, Saint *Iohn* ſaw the Soules of bleſſed Martyrs lying vnder the Altar, and crying for reuenge; where firſt hee ſhewes the eſſence of true Martyrs: they *were killed*, (ſo may falſe Martyrs) 'tis a good cauſe that makes a Martyr, and therefore it is ſaid, that they *were killed for the word of God, and for the teſtimonie of the truth*, *verſe* 9. The words may haue reference either vnto the Church Militant, who may bee termed Martyrs, though they bee neuer killed, and though they neuer ſtriue to bloud, *viz.* when Chriſtians are rayled at, reuiled, ſcorned, Pſeudo-martyrs.

ſcorned, diſgraced, abuſed, falſe witneſſes ſuborned, either to empaire the credit of their perſon, or empeach the ſinceritie of their profeſſion: for the Deuil firſt letteth looſe the tongues of the wicked to ſpeake ill, before he letteth looſe their hands to doe ill. Thus that Protomartyr *Steuen* was gnaſhed *at with the teeth of the wicked*, *Actes* 7.54. before he was ſtoned; and they ſuborned men, which ſaid, Wee haue heard him ſpeake *blaſphemous words*, *&c. Actes* 6.11. Thus our *Sauiour*, before he ſuffered, endured ſuch contradictions of ſinners, accounted ſometimes for a *ſeditious perſon*, a *wine-bibber*, a *friend to Publicans and ſinners*, *one that had a Deuill*, one that preached falſe doctrine, &c. And thus *Paul*, before hee ſealed *Peters* confeſſion with his bloud, he was accounted for a *mad man*, a *ſeducer of the people*, and for *one not worthy to liue*: *Lingua impiorum eſt quotidiana fornax*, The tongue of the wicked is a fornace, wherein Gods children are tryed; and there is not a man or member

Auguſt. l. 10 confeſſ.

ber of this little poore deſpiſed *Church*, whether zealous Preacher, or ſincere Profeſſor, but muſt be tryed in this Ouen of euill ſpeaking: for as long as you are in the world, and are not of the world, *the world will hate you, and ſpeake euill of you, Ioh.* 15. 19. Or the words, as it ſhould ſeeme, may in a better ſenſe onely bee referred vnto that heauenly troope of bleſſed Souldiers diſcharged the field, with the *loſſe of life*, and for a reward of this their perſeuerance, ſtriuing vnto bloud, are clothed with white Robes; which crie for reuenge, either in reſpect of vs which doe ſuffer (for the Saints in Heauen doe pray for vs in generall, howſoeuer they know not our wants in particular) or in reſpect of themſelues which haue ſuffered, they cry for reuenge (for it is Gods peculiar) either in this life by his temporall plagues or puniſhments, or by haſtening his comming vnto Iudgement, when they ſhall eternally be rewarded in that euerlaſtingly burning *Tophet*, prepared for all perſecuting

Kings

Kings and *Princes*, who haue made hauocke of the *Saints*. Now the time when this was, Saint *Iohn* makes it manifeſt, that it was after the opening of of the fourth *Seale*, and after the comming forth of the fourth Horſe: for the fierceneſſe and furious rage of this Romiſh Beaſt was not vtterly abated, although there was ſcarce matter left for malice to worke vpon: but no ſooner was *Chriſt* borne, which was when *Auguſtus Octauius* was *Emperour*, in the two and fortieth yeere of his raigne; and alſo put to death againe, which was when *Tyberius* was *Emperour*, before the *Church* had recouered any ſtrength or growth, but Tyranny waited on her, to deuoure her children as ſoone as they were borne. There are two diſtinct times, in which the *Church* of God ſuffered moſt grieuous perſecutions; the firſt was in her Primitiue eſtate, when by the preaching of the Apoſtles, the number of beleeuers were multiplied exceedingly; then did the foes encreaſe, that troubled her peace

peace and prosperity, bearing euill will to Sion, inueigled by that hellish Dragon, that was set at liberty, bending and banding all their forces and furies, prosecuting her with all might and malice, did set her againe a bleeding, when shee was yet but a budding. Her most bloudy persecutours were these Romane bloud-thirsty *Emperors*, *Domician*, *Traian*, *Nero*, *Decius*, *Diocletian*, *Antoninus*, *Maxentius*, *Lycinius*, and other cruel Tyrants, euen vntil the time of *Constantine* the Great; by whom the *Saints were killed all the day long, and were accounted as sheepe to be slaine.*

The second time was in these last times, vnder Antichrist, when the whole number of Martyrs shall bee compleatly finished, as it is *v.* 11. which may also bee diuided into tenne persecutions, if wee reckon vp all those slaughters of blessed Martyrs, which haue beene from the time of *Iohn Wickleeue* within these 138. yeers, vntill this time throughout all the coasts of Europe. As first vnder *King Henry* The first persecution.

the fourth and fift, here in *England*; the
2 second vnder that generall Councell
held in *Constantia*, and *Bohemia*; the
3 third vnder the *Bishoppes* of *Rome*,
and the neereſt Prouinces thereof;
4 the fourth vnder *Charles* the fifth
5 *Emperour* in *Germany*; the fift vnder
6 *Henry* the eighth in *England*; the ſixt
vnder *Henry* the ſecond in *France*; the
7 ſeuenth vnder *Iames* the ſecond, in
8 *Scotland*: the eight vnder *Charles* the
ninth in *France*; vnder whoſe raigne
there were within the ſpace of one
moneth put to death, aboue twenty
9 thouſand of Martyrs; the ninth was
vnder Queene *Mary* here in *England*,
ſhe that was a ſecond *Nero*, for her cru-
elty, but yet for the Churches comfort,
ſhe was but *Nubecula citò tranſitura*, A
ſhort tempeſt: for had ſhe liued, then
Q. Elizabeth. had the Churches chiefeſt nurſing mo-
ther beene bereaued of her life, and we
her children ſhould neuer haue inioy-
ed theſe *Halcyonian* dayes wherein the
Goſpel flouriſheth in deſpite eyther of
Pope or *Turke*. During the time of
whoſe raigne, which was but for the
ſpace

ſpace of fiue yeeres, there were aboue forty thouſand liuing bodies of the moſt choiſeſt *Martyrs* moſt cruelly burnt, I ſay, the liuing bodies, to aggrauate the depth of their inraged enuy; for they would not ſuffer the bones of the dead to reſt in their graues, but they muſt be burnt to aſhes, when they were almoſt rotten to the duſt. The tenth was vnder *Philip* in *Spaine* and *Flaunders*, as in the Spaniſh Inquiſition we may read more at large; nay, almoſt what part of the earth hath not that drunken *VVhore* of *Rome* moyſtned with the bloud of Saints? And yet heere is not an end, but ſtill ſhee is plodding and plotting ſome ſecret miſchiefe vpon the bed of her fornications, and hatching ſtill a malicious brood of Serpents and Cockatrices, Men and Deuils, helliſh conſpiratours, ſtill machinating the workes of darkneſſe, their fellow-helper being the Deuill, which is the Prince of darkneſs: and therefore no maruell though the Church triumphant in heauen, and the Church militant vpon earth, doe daily

cry for reuenge vpon that *Whore of Babylon*; and the Lord hearing the lowd cry of the Saints, whose bloud cryes as lowd as euer *Abels* did against his brother *Cain*, at the length *awaketh as one out of sleepe*, commeth forth as a *Giant refreshed with wine, strikes their enemies vpon the thigh*, and puts them vnto a perpetuall shame; as you may see at the opening of the sixt seale, when God, in the seuerity of his wrath, summons all Kings and Princes of the earth, which haue been bloudy agents in massacring of Saints, vnto the trembling Tribunal of his generall Iudgement; where the first thing that we may take notice of, is the fearefull alteration of naturall things both in heauen and earth *ver.* 12. 13. 14. *In the Sunne blacknesse, the Moone became as bloud, and the Starres fell from heauen, heauen departed as a scrowle, the earth shooke, mountaines, and Ilands were moued out of their place*; All which are euident demonstrations of that great and fearefull Day; *Mark.* 13. *v.* 24. 25. *Matth.* 24. *v.* 29. *Luk.* 21. 25.

The

The ſecond is the feare and amazednesse of men: *Kings, great men, rich men, chiefe Captaines, bond and free, their hearts did faile them for feare, Luk.* 21. 26. deſiring rather that the earth would ſwallow them vp aliue, as it did *Corah, Dathan,* and *Abiram,* then to behold the countenance of ſo angry a Iudge, and breathing forth ſuch bootleſſe exclamations vnto the ſenſeleſſe Rocks and helpleſſe Mountaines, *Fall vpon vs, couer vs from the wrath of the Lambe, v.* 15. 16. All which doe immediately goe before the day of Iudgement, *verſ.* 17. 11. I had rather wade with the Lambe in the ſhallow, leſt with the *Elephant* plunging my ſelfe into the depth, I ſhould be drowned in the depth; which is a iuſt iudgement of God vpon all raſh enterprizing ſpirits, and curious inquiſitors into the vnſearchable ſecrets and myſteries paſt finding out of almighty God, to be giuen ouer vnto their owne priuate ſpirits, and to loſe themſelues in the Labyrinth of their owne ſelfe motions, and all becauſe they will not

confeſſe their ignorance, and content themſelues with a *ſober knowledge*, *Rom.*12.3. but wil be wiſe aboue what is written. Once, ſure I am of this, that the Scriptures doe containe in them all things neceſſary to ſaluation, and that they are riddles, and myſteries, darke, and obſcure vnto none, but vnto thoſe that periſh.

Amidſt variety of Interpretors, ſome inclining vnto a Litterall, ſome vnto an Allegorical, ſome vnto a Tropological ſenſe, I doubt not but that I may ſafely lay downe this plaine and litterall expoſition, *viz.* That this Text ſetteth forth the deſperate eſtate and condition of the wicked, at the dreadfull day of Iudgement: wherein I obſerue
1 theſe parts. Firſt, an enumeration of particulars, concluding an vniuerſall. *Kings, great men, rich men, chiefe Captaines, mighty men, bond men, free men,* that is, ſome of all ſorts and ſexes; all
2 the wicked: Secondly, their ſtraight & deſperate eſtate; in ſeeking ſuch bootleſſe refuges, *They hid themſelues in dens and in the rockes of Mountaines, v.* 15.

Thirdly,

Thirdly, their lamentable, yet fruitleſſe exclamations: *They ſaid vnto the Mountaines and Rockes, Fal vpon vs, & hide vs from the preſence of him, &c. v.* 16. Laſtly, the reaſon of all; *For the Great day of his wrath is come, and who can ſtand?* 3

The Kings of the earth] not *Romani Principes*, the Princes of *Rome*; that had bin too plaine, and it had bin a meanes to haue exaſperated the malice of thoſe bloudy Emperours more cruelly to imbrue their hands in the bloud of Saints: for Kings that are Tyrants, and rich men that are wedded to the world, can hardly indure to heare of their downefall and deſtruction, but they will rage more furiouſly, and redouble their cruelty; ſo *Herod* ſlew all the children that were in *Bethlem* and in all the coaſts therof from two yeeres old and vnder, when the Wiſe-men told him that Ieſus was borne, and that *He ſhould be the King of the Iewes*, *Matth. 2. v. 2. 16.* Therefore Saint *Iohn* noting their power and malice, being that they are *Kings* and *rich men*, doth for the Churches ſafety, of ſet purpoſe

poſe, conceale their names: ſo the Apoſtle Saint *Paul* in the ſecond to the *Theſſalonians*, c. 2. v. 3. 4. deſcribing the downefall of the *Pope of Rome*, hee calls him not in plaine and direct tearmes, Antichriſt, or the Pope, but ὁ ἀνθρωπος τῆς ἁμαρτίας *That man of ſin*, υἱὸς τῆς ἀπωλείας, *That ſonne of perdition which exalteth himſelfe*, ἐπὶ πάντα λεγόμενον θεὸν, *Aboue all that is called God*, deſcribing the nature of him ſo, that it can be competent vnto none, but vnto the Pope of *Rome*.

χιλιάρχοι. *Vegetius l. 2. c. 2. de re militari.*

Tribuni, the chiefe Captaines] ſuch as were ſet ouer a thouſand ſouldiers, ſuch amongſt the Romans were called Tribunes: and a Romane Legion conſiſted of ſix thouſand ſouldiers: by which finite agnomination the Deuils ſhewed, that the number of their infernall Kingdome was infinite, *My name is Legion: for we are many.*

Euery bond and euery free-man] that is, all the wicked: but eſpecially thoſe that haue beene actors of the Kings decrees, and executioners of new deuiſed tortures, in the perſecution of the Saints.

Hid

Hid themſelues in dennes] Some there are (and that not a few) that would haue this to bee vnderſtood figuratiuely of the corrupt eſtate of the Church, and of the laſt perſecution of Antichriſt, when the Popiſh Prelacy had gotten the ſupremacy. The *Sunne*, ſay they, is *Chriſt*, *blacke* and obſcured, not in himſelfe; but in the hearts of men. The Moone is the Church, which reſembles the Moone waxing and waning; and ſhee borrowes her light from Chriſt. The *Starres* are the Doctors of the Church, Teachers and Preachers of the Word; *Falling to the earth*] *i.* ſlaine by the wicked, which ſeeme to men to fall to the earth; when as indeede, if faithfull in their indeuours to worke a ſinners conuerſion, they ſhine like ſtarres for euer and euer, *Dan.* 12. *v.* 3. The Heauen, ſay they, is the ſacred Bible and Canonicall Scripture; containing in it the reuealed will of the King of Heauen, by meanes whereof we are led vnto Heauen, as the Wiſe-men were to Chriſt by the conduct of a Star, *Matth.* 2. *v.* 9. *Iob.* 5. 39.

Within

Within the Pages of this holy Writ, Christ, the Church, the Ministers, are placed like the Sunne, Moone, and Starres in the Firmament of Heauen; This Heauen *departed* in the raigne of *Antichrist*, and became as a clasped Booke in respect of the vse of it, for almost as good as if it had not beene at all, then the people neuer a iot the better by it, when the Laiety might not read it; but through the Priests spectacles: when Images were Lay-mens Bookes, and sacred Scripture departed like a scrole, that is, lockt vp in an vnknowne tongue. *Earthquakes* doe signifie seditions, alterations, mutations of *Kingdomes*, and *Empires*; such as began in the *Papacy*, and doe not end as yet; but still doth that *exceeding dreadfull beast*, *Daniel* 7. *v.* 19. stirre vp seditions, disturbe cómon peace, shake Kingdomes, blowe vp Parliaments, cut off and anathemize Kings, by the thunder-bolt of excommunication, yea and afterwards Canonize Deuils for Saints; if they would aduenture to kill Kings.

The

The *Mountaynes* are, ſay they, the *Prophets* whom the breath of Anti-chriſt doth ouer-turne, and by the ſame breath of that not erring *Man of ſinne*, doe the Schole-Doctors by their falſe gloſſes and peruerſe interpretations, corrupt, deprave, and ouer-throw the ſenſe of the Prophets.

The *Ilands*, ſay they, are the workes and writings of Philoſophers, which the ſame Doctors doe peruert ſome other way, beyond the minde and meaning of Philoſophers, ſo that there is nothing cõmon with the Prophets, nor with true Philoſophie. *Kings and rich men, &c.* are the Monarchs of the world, and other priuate men made ſubiect to the *Popes Catholicall* and *Vniuerſall Supremacy*, when Kings muſt hold the ſtirrup, and kiſſe the greaſy feet of that triple-crownd Monſter.

Hid themſelues in dennes] that is (ſay they) the Cels, Cloyſters, Solitary places, Neſts of Nunnes, and vnſociable Monkes. I will not diſallow of this allegorizing interpretation, for it may very well ſtand for current: but according

ding to the ſimple ſenſe and meaning of the words, as they lye nakedly to be conſidered, and if Scripture may interpret Scripture, the Prophet *Iſaiah* maketh them playne; expounding this place in the ſelfe ſame termes, or this place expounding that, both ſetting forth the narrow ſtrait, and deſperate perplexity, which the wicked are brought vnto; *They ſhall goe into the holes of the Rocks, and into the Caues of the earth, for feare of the Lord, and for the glory of his Maieſty, when he ariſeth to ſhake terribly the earth*, Iſaiah 2.19. yea, and to ſtrike a deeper dread and horror into the hearts of the wicked, he doth ingeminate it, like that triple *woe* in the eight of the Reuelation, *verſ.* 21.

And ſaid to the Mountaynes & Rocks, Fall on vs, &c.] Here the holy Ghoſt doth allude vnto two places of Scripture; the firſt is the tenth of *Hoſea v.* 8. the ſecond, is the 23. of *Luke verſ.* 30. both deſcribing the deſperate eſtate of the wicked; where our Sauiour ſpeaketh of a certayne time, when theſe things ſhould be, after hee had ſpoken

of

of the deſtruction of Ieruſalem, which was a type of the conſummation of the world, and diſſolution of al things; but in *Heſea*, the Prophet ſpeaketh of the captiuity of *Iſrael*, which was a figure of *Ieruſalems* vtter diuaſtation, and the worlds finall deſtruction, as *Hierome* obſerueth vpon that place: It was an old dotage of *Aquinas* vpon this place, who, as his cuſtome is, to turne all things into *Allegories*, doth wreſt this place of *Kings and chiefe Captaines*, and would haue it to be vnderſtood of the Romiſh Clergy, the Biſhops, the Archbiſhops, and the reſt of that rabble, cloiſtred Monks, and Maſſe-muttering Prieſts, *crying vnto the Mountaines*, that is, inuocating the Saints, imploring their patrocinie and their ſafeguarding protection, from the wrath that is to come. But theſe curſed Crue, that rob Chriſt of his honor, who is that *one only Mediator*, 1. *Tim.* 2. 5. *pro quo nullus interpellat, ſed ipſe per omnibus*, as *Auguſtine* defines a *Mediator*; by making as many Mediators as there are Saints departed, ſhal at that day find the Saints no

no better then *Iobs* friends, *miserable comforters*, and that the inuocating of them shall be no more regarded, then the shouting and crying of the Priests of *Baal*, 1 *King.* 18. *v.* 27.

Hide vs from the face of him that sitteth vpon the Throne, and from the voice of the Lambe.) But how shall the wicked and vnfaithfull bee able to speake these words, when as they neuer knew Christ sitting in his Throne, nor vnderstood him to be the Lamb of God, that *taketh away the sinnes of the World?* as *Peter* told the Iewes, that through ignorance they did crucifie Christ, *as did also their Gouernours*, *Acts* 3. *v.*17. for had they knowne, they would neuer *haue crucified the Lord of glory.* I will not insist vpon any curious distinction, either of Logicians, or Schole diuines concerning ignorance. In briefe I answere thus, that the wicked out of the horror, and hellish despaire of a distracted conscience, partly by reason of that imminent danger without them, & the guilt of cõscience within them, they shall be compeld to acknowledge Christ

Obiect.

Sol.

Christ to bee that Incarnated *Word of truth*, sent out of the bosome of the Father, and to be that *Lambe of God slaine* for as many as beleeue: then they shall see, know, & be made to acknowledge him; though in their life time they called his sacred Deitie into question, yet then shal they acknowledge him without all question. As *Pharaoh* at the first answered *Moses* and *Aaron*, intreating him from the *Lord*, to let the children of Israel goe, that they *may celebrate a feast to the Lord in the wildernesse*. Quis est Deus, *Who is the Lord?* as though he had thought (belike) that there had bin no God, as Atheists say in their heart, There is no God, *Psal.* 14. 1. or that he himselfe had beene God onely, *Exod.* 5. 2. yet afterward hee learned a new lesson, being instructed by diuers sorts of afflictions, which were as so many Sermons to conuict and conuince him of Atheisme, and was compelled to acknowledge God, to be the Authour of them, *Exod.* 8. and he only to be prayed vnto, *Exod.* 14. So shall the wicked at that day, howsoeuer at this day they doe

doe ſcorne, deride, and not beleeue in Chriſt to be Ieſus, a Meſſias, a Sauiour, but perſecute him in his members, *Act.* 9. 4. when they ſee the truth of propheſies fulfilled, the deſtruction at hand, their owne diſmall deſolation drawing neer, then ſhall they acknowledge *Chriſt* to be the *Sonne of God*, the *Sauiour* of the world, the *Redeemer of Iſrael.*

ἡμέρα μεγάλη, *Iude 6.*

For the great day of his wrath is come.] χαὶ ἐξοχὴν, *the great day*: where we may note the *vniuerſality of it*; all the dayes of iudgement going before, were but *types* and *figures*, but *Epitomes* and compends of *that day*, *that great day*, *that is to come*; the drowning of the old world was a *great day*, the burning of *Sodome* and *Gomorrah*, a *great day*, the ranſacking of *Ieruſalem*, a *great day*; yet all theſe together will not expreſſe and ſhew forth the leaſt part of that dreadfully incomparable *great day*, that is to come.

And who can ſtand?) It is a Metaphor drawne from thoſe, that whiles ſome eminent danger hangeth ouer their

their heads, cannot looke vp, but ſpeedily they flie away, vntill they are out of breath, their ſpirits ſpent, & ſo they fall groueling to the ground; ſo ſaith our Sauiour Chriſt, *mens hearts ſhall faile them for feare, and for looking after thoſe things that ſhall come to the world*, *Luke* 21. 16. The cauſe of this their flying is not only the fearefull apparitions of heauen, as preſages and prognoſtications of their diſmall doome, but *Erynnis conſcientiæ*, as *Melanthon* cals it, the ſting of conſcience, like a fiend of hell, dogs and driues them; for the *wicked flie when none purſueth them*, Pro. 28. 1. They therefore are ſaid to ſtand, that are not terrified & appaled, which are not caſt downe, neither in body nor minde, but doe confidently expect and wait their Maſters comming; & therefore it was our Sauiours counſale vnto his Diſciples, and in them vnto his whole Church, hauing forewarned them that he would come vpon them, at a time, that *they wote not of*, as *trauell vpon a woman*, as *a thiefe in the night*, he doth fore-arme them too, by willing

them to be frequent in watching, feruent in prayer; *Watch therefore, & pray continually, that you may be counted worthy to escape all these things that shall come to passe, and that you may bee able to stand before the Sonne of man*, Luke 21. 36.

Thus hauing *Analysed* the whole Chapter, diuided my Text, and expounded the wordes, I draw forth this generall doctrine, and it flowes naturall, of its owne accord, without any violent straining, or iniury vnto the Text:

1. *Doct.* this is the doctrine: that *the state and condition of the wicked is full of horror at the day of iudgement.*

This is proued by phrases of Scripture: First, It is called the Lords day, the day of the Lord, intimating thereby, that as the wicked haue had their day, the terme of their life, wherein they dare as boldly to commit sinne, as if they should neuer come to iudgement, and as the Prophet *Amos* speaketh, *putting farre off the euill day, and approching to the seat of iniquity*, Amos 6. 3. so likewise the *Lord* will haue his

day:

day: and *these are the dayes of vengeance*, saith our Sauiour Christ, *Luke* 21. *v.* 22. wherein the Lord will execute the seuerity of his wrath, vpon sinne and sinners.

Secondly, it is called the day of *wrath*; now, the *wrath* of a *King is the messenger of death*, how much more the *wrath* of the Lord of Hosts, the breath of whose nostrils kindleth that euerlastingly burning *Tophet*, and his *wrath* abideth for euer vpon the children of disobedience, in that burning Lake of hell fire; for they that haue iustly prouoked the Lord vnto *wrath* in this their life time, *by fornication, by vncleanesse, by inordinate affection, by euill concupiscence, by couetousnesse, which is Idolatry, by wrath, by anger, by maliciousnesse, by cursed and filthy speaking*, *Colos.* 3. 5. 8. shall be sure to finde the recompence and their reward; wrath for wrath, the very fruit of their owne fruitlesse works, *for, for these things sake the wrath of God commeth vpon the children of disobedience*, *Colos.* 3. 6. temporally by manifest iudgements of his

wrath, and eternally in hell, where his *wrath* abideth for euer and for euer; in that dungeon of *Dogs*, that is, among the wicked, whose estate is worse then a Dogs; as namely, *Inchanters, Whoremongers, Murtherers, Idolaters, and whosoeuer loueth or maketh lyes*, Reuel. 22. 15.

Thirdly, our Sauiour Christ speaking of that day, saith; that it should come vpon the world, as trauell vpon a woman with child: which is not onely to be vnderstood of the vncertainty of it when it will come, (yet as sure will it come as trauell vpon a woman with child:) but the similitude holds true in another sense; that as *a woman with child drawing neere to her trauell, is in sorrow, and cryeth in her paines*, Isay 26. 17. (a punishment peculiar to that sex, by reason of our first Parents transgression, *Gen.* 3. 16.) she doth oftentimes send foorth bitter sighes, and sobbes, grieuous grones, & lamentable cryes, vncertayne whether her issue will bee a *Beniamin*, the sonne of her right hand, or a *Benoni*, the sonne of her sorrow & death,

death, yet ſtill doth ſhee *lift vp her eyes vnto the Hils, from whence commeth her helpe*; ſo the wicked ſhall lift vp their eyes vnto the Hils, for they ſhall cry vnto the Hils for helpe, vnto the Mountaynes for ſuccour, and vnto the Rocks for ſafety, yet they ſhall receiue none from neither. Me thinkes, I heare not onely *Ieroms* Trumpet ſounding in mine * eares; but a horrible howling of a promiſcuous multitude; *a greater mourning, weeping, and lamentation was neuer heard in Rama*, *Matt.*2.18. Parents weeping for their children, children for their parents; the husband for the wife, the wife for the husband; yet can they not helpe one another, but as they haue beene companions in ſin, ſo ſhal they be cõpanions in torments, and ſuch torments that are matchleſſe, farre beyond the paynes of women, for her paynes end, either with a happy birth, or with as happy a buriall; for *better is the day of death, then the day wherein we are borne*: but the paines of the wicked are endles, eaſeleſſe, remedileſſe, and as they haue conceiued ini-

* *Surgite mortui, venite ad iudicium.*

quity, so shall they receiue the fruit thereof.

Fourthly, *S. Iohn* describing the miserable estate & condition of the Church vnder Antichrist, doth very liuely set forth the desperate estate and cõdition of the wicked, at the day of iudgemẽt: *they shall seeke for death in those dayes, and shall not finde it, they shall desire to dye, and death shall flye from them, Reuel. 9.6.* Death, according to the Philosopher, is of all terribles the most terrible, and vnto the naturall man it is euen death to remember death, yet full glad would the wicked bee, if they might returne to their graue againe, & neuer heare and feele that dreadfull doome of diuine iustice, denounced and inflicted vpon them, at that last euerlasting iudgement in Hell, *Vbi erit miseris mors sine morte, finis sine fine, defectus sine defectu, quia mors ibi semper incipit, & deficere nescit*; where the wicked shal be euer burning, and yet neuer consume; euer dying, and yet neuer dead; for there is death without a death, an end without an end, because death

τῶν φοβερῶν φοβερώτατον. *Arist. l. 3. Ethic.*

Gregor. Moral.

death alwayes begins, and knowes not how to end. If *Death be acceptable vnto the aged, whose ſtrength faileth, and are vexed with all kinde of euill things, Eccleſ.* 41. *verſ.* 2. and are depriued of all kinde of good, belonging vnto a naturall life, as of *Seeing, Hearing, Taſting, Smelling, Feeling*, how much more welcome would Death bee vnto the wicked at that dreadfull day of iudgement, whē they are baniſhed out of the ſociety of Saints, excluded out of heauen, ſent packing to hell, where their *ſight* ſhall bee afflicted with vncomfortable darkneſſe, and vgly Deuils, their *ſmelling* with noiſome ſtinks, their *taſte* with rauenous hunger and bitterneſſe of gall, their *hearing* with hideous and horrible cryes, their *feeling* with intolerable fire; yet notwithſtanding, death ſhall bee far from them, Hell muſt be their habitation, the Deuils their companions, and they muſt embrace flames of fire in their armes, for their inheritance.

5. The Prophet *Malachie* in his fourth Chapter, verſ. 1. prophecying of

the terrible day of the Lords comming, compares and likens it to an *Ouen: Behold, the day commeth, that shall burne as an Ouen, and all the proud, yea, and all that doe wickedly shall be stubble, and the day that commeth shall burne them vp, so that there shall not bee left neither roote nor branch.* The Ouen whereinto the three Children were cast, was exceeding fearefull, being made seuen times more hotte, then it was wont to bee, and *yet not an haire of their head was burnt, nor their coates changed, nor any smell of fire came vpon them, Dan.* 3.27. But how dreadfull shall this fornace of hell be, being so infinitely hotter then that was! Our Sauiour Christ *calls it a fornace of fire, Mat.* 13.42.50. S. *Iohn* the Diuine, *a lake of fire and brimstone, Reuel.* 21.8. The Apostle to the Hebrewes, *a deuouring fire, Heb.* 10.27. an *vnquenchable fire, Matth.* 3.12. wherein *all vnbeleeuers, and the abominable, and murtherers, and whoremongers, and sorcerers, and all lyars, the proud, and all that doe wickedly, shall be fuell: for they shal be bound in sheaues and bundles,* saith

our

our Sauiour Christ, *Matth.*13.30. The Adulterer and the Adultereſſe in one bundle, the Drunkard and the Glutton in another bundle, the Couetous and Extortioner in another bundle, the Vſurer and the Oppreſſor in another bundle, the Swearer and the falſe Swearer in another bundle, the Contemners of God and Breakers of his Sabbaths in another bundle, and ſhall bee caſt as faggots and fire-brands into this *Ouen, into this fornace, into this lake of brimſtone, into this deuouring and vnquenchable fire, vbi nec tortores deficient, nec torti miſeri morientur,* where their torments ſhall neuer ceaſe, but there ſhal be torments alwaies for the body, and body alwaies for the torments, world without end.

6. Our Sauiour Chriſt ſetting forth the deſperate eſtate, and condition of of the wicked at that day, ſaith, that there ſhall be diſtreſſe of nations with perplexitie, *Luke* 21. the word συνοχὴ and ἀπορία properly belongs vnto captiues and priſoners, that are ſo ſhut vp in dungeons, or cloſe priſoners, and brought

Anxietas gentium in conſilij inopia, Bez. vſque ad deſperationem, Ierem.

brought vnto such a doubtfull and narrow strait, that there is no meanes possible for them to get out: or alluding vnto some kind of prisons, wherein the partie imprisoned is in such a perplexitie, that he can neither sit, stand vpright, nor lye vpon the ground: such is the estate of the wicked at that day; they are in such a strait, in such a perplexitie, euen vnto desperation, that they see no meanes possible to escape the hand of God. If they looke vpward, there is *Iudex iratus*, an angry Iudge; if they looke downeward, there is *horrendum inferni chaos*, the horrible wide gaping mouth of hell; if they looke on the one side of them, there are *peccata accusantia*, their sinnes accusing them, if they looke on the other side of them, there are *infinita dæmonia ad supplicium trahentia*, a *Legion* of deuils ready to draw them to execution; if they looke without them, there is *mundus ardens*, a world of fire burning round about them, ready to deuoure them; if they looke within them, there is *conscientia vrens*, a griping conscience, the *worme* that

Regiomontanus in Brussia.

Greg.

Anselm.

that neuer dieth; *Latere erit impossibile*, to lye hid it wil be impossible, *apparere erit intolerabile*, *to goe forward 'twill be intolerable*. No maruell therefore though at the worlds end, men bee at their wits end, *Luke*. 21.26. *Hinc illæ lachrimæ*, hence arise *Esaus* teares, to no end nor purpose; *Hinc eiulatuum angustia*, hence ariseth a horrible howling, *when all the wicked shall be gathered together as prisoners in the pit, and shal be shut vp in prison*, *Isaiah* 23.22. to be arraigned at the barre of Gods tribunall, and to receiue according to those things, which they haue done in the flesh, 2. *Cor*. 5.10. Then *tribulation and anguish*, nay, desperation *shal be vpon the soule of euery one that doth euil*, *Rom*. 2.9. then shall the wicked not bee able to stand; because they haue walked in the counsell of the wicked, and stood too long *in the way of sinners*, *Psa*. 1.1. They cannot sit; because they haue been too long sit fast in sin, and *Moablike*, haue welted in the dregges of their owne impieties, or as the Psalmist speaketh, haue sit *too long in the seate of the scornefull*.

full. They cannot lye along vpon the ground, becauſe they haue had a ſufficient portion of reſt already, they haue liued at eaſe all their life long, and done nothing but ſtretch themſelues vpon their beds of downe, ſpent their daies in chambering and wantonnes, taking thought for the fleſh, to fulfill the luſt thereof; and like the Iſraelites, ſit downe to eate and drinke, and ſo riſe vp to play: but now their ioy ſhall be turned into heauineſſe, their mirth into mourning, their ſinging into ſighing, their eaſe and reſt into eaſeleſſe paines, and reſtleſſe torments, *for the wicked ſhall be turned into hell, and ſo ſhal al they that doe forget God.*

If wee looke backe againe vnto the Text, the Parent of my doctrine, wee ſhall finde, that it will yeeld much ſtrength to the confirmation of this truth; then ſhall the *Kings of the earth, and great men, and rich men, &c.* They that in their life time haue beene able to controle whole Kingdoms with their countenance, and chaſe before them millions of men, ſhal be compeld

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to seeke such weak shelters, such bootlesse refuges, as to hide themselues *in dennes*, creepe into the *craggie rockes*, and hollow vaults of the earth, as though that the infinitely-discerning eye of *Almighty God* could not finde them out: though they could goe downe into the very depth of the sea, or center of the earth, whither can they goe or clime from the al-discerning eie of Almightie God? though in their life time they *thinke, that they shall neuer be remooued*, but are as seemingly safe as *Nebuchadnezar*, or as secure from danger as Edom, though now *their greatnesse reacheth vnto heauen, and their dominion to the ends of the earth*, Dan. 4. 19 though now *they build themselues stately houses, for the honour of their Maiesty*, *verse.* 27. *Though now they seeme to dwell in the clefts of the rocks*, secure and farre inough remote out of danger; mounting aloft *like Eagles in the aire, making their nest among the Starres*, Obad. v. 3. as though no danger *should euer come nigh their dwellings*. Yet Kings with their Armies then shall flie, and be discomfited,

comfited, and yet cannot flie from the presence of God, nor from beyond the reach of his arme. Thus you see, that the truth of this doctrine is confirmed by many proofes, that the estate and condition of the wicked is full of horror, at the dreadfull day of Iudgement.

Reas.1. Ob signorum multitudinem.

Now the reasons of this doctrine are many: the first is this, by reason of the manifold signes, and fearefull apparitions, both in heauen and earth, which will strike an horror, dread and amazednesse into the hearts of the wicked: Saint *Matthew* describes them thus; the *Sunne shall bee darkened, and the Moone shall not giue her light, the Starres shall fall from heauen, and the Powers of heauen shall be shaken, Mat.*24.29. The words are to be vnderstood not metaphorically, but properly of the alteration of the works of nature; as adiuncts, circumstances, and fearefull presages of that dismall day; when the *Sunne* shall not stand still only, as at the prayer of *Iosuah, Ios.*10.12. neither shall it onely goe backward ten degrees, as vpon

Ahaz

Ahaz Diall, *Iſa.*38.8. but it ſhall be as *blacke as a ſackcloth of haire*, *Reuel.*6.12. We reade, that there was an exceeding great darkneſſe of the Sunne at our Sauiours Paſſion throughout all the land, *and many bodies of the Saints which ſlept, aroſe*, *Matth.*27.52. How fearefull then, and how wonderfull ſhall the comming of Chriſt vnto Iudgement be, when the Sunne, the Moone, and the Starres, and all the powerfull influences of heauen, ſhal grow blacke, duſkie, and vtterly be obſcured? when all the dead, Saints, and ſinners, great and ſmall, both in Sea and land, ſhall come forth of their graues, whereof the firſt was a type and figure, when the Lord himſelfe ſhall deſcend from heauen Mat.24.31 with a ſhoute, and with the *voice of the Archangell, and with the trumpet of God*, 1.*Theſ.*4.16. Saint *Luke* likewiſe deſcribes the circumſtances of that day thus, *There ſhall be ſignes in the Sunne, and in the Moone, and in the Starres, the Sea, and the waters ſhal roare, mens harts ſhall faile them for feare, and for looking after theſe things that ſhall come vpon the*

the world, Luk. 21. *verſ.* 25. An Earthquake of it ſelfe is very feareſull; as threatning the ruines of Cities, hazarding the ſubuerſion of many ſtately buildings, & ſhaking the very foundations of Kings Palaces; and the inundation of waters hath beene very terrible, as our Weſterne parts can very well witneſſe; when men euen wiſht for *Noahs* Arke againe, and ſought the higheſt places for refuge, againſt the mercileſſe waues of the Sea; ſome climbing the clifts of craggy rockes, ſome ſteeples, ſome the tops of houſes, ſome trees, ſome floated vpon the waters, like *Paul* & his companions; many were drowned. But now when the Seas ſhall roare, Rockes ſhall rent, Mountaines ſhake and ſhiuer, and the glorious Heauens become darke and dusky: how ſhall the hearts of men be appaled with dread and terrour to behold the ſame: and yet notwithſtanding, theſe things *are but the beginning of ſorrowes*, ſaith our Sauiour Chriſt, but a Preamble, but a Proem, but a Prologue to the Tragedy.

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I am not ignorant but that the darkning of the Sunne, the Moone, and the Starres in the holy Scripture, may ſometimes bee taken for ſome kind of calamity ready to fall vpon ſome particular Kingdome; and that theſe ſignes doe not alway denotate properly the laſt day of Iudgement: but may be referd to ſome other particular times of iudgement; as the great ouerthrow of the Babyloniſh Kingdome, *Iſa.* 13. or the laſt totall and finall deſtruction of the Iewes by the Romanes, *Luk.* 21. or that celeſtiall and truely Diuine victory of *Conſtantine* the Great, againſt *Maxentius* and the Romane Gouernours; in the which the great power of almighty God, miraculouſly ſhone from heauen, in reuenging the precious bloud of the bleſſed Martyrs. So the Wiſe-man exhorting vs to thinke on God in youth, and not to deferre repentance vntill we be old; drawes one of his motiues and argumens to induce vs thereunto *ab incommodo*, from the manifold inconueniences and impediments ac-

companying old age, that will hinder vs from the true performance of so waighty a worke: *Repent*, saith he, *and turne to God while the Sun is not darke, nor the Moone, nor the Starres*, Eccles. 12. 2. that is, before old age approacheth, when thou shalt haue no more pleasure in thy dayes, then if thou wert shut vp in a darke dungeon, and debard of the comfort and benefit of those great and glorious lights of Heauen.

2 *Ob Iudicis, Maiestatem.*

The second reason, *Why the state and condition of the wicked is full of horrour at the day of Iudgement*, is, *the Maiesty of the Iudge*, the beholding of whose countenance, so full of glory and maiesty, shall possesse the hearts of the wicked with amazement and astonishment. Now the Iudge at this great Assise and generall Audit, is Christ himselfe; he that once stood before the iudgement seat of *Pontius Pilate* to receiue his sentence, shall now summon *Pontius Piliate*, and all the Potentates of the earth vnto his Consistory, to receiue their dreadful doome.

That

That Christ is the sole Iudge at the last day; they are his owne words. *The Father iudgeth no man, but hath committed all iudgement vnto the Sonne, Iohn 5. v. 22. And hath committed vnto him all power and authority to execute iudgement, because he is the Sonne of man,* v. 27. Because hee is the Sonne of man; and this cause yeelds vs comfort, else were we in a miserable case, hee doth partake of our nature; and therefore is pittifull, compassionate: yea, farre beyond humane reach or reason; the Apostles likewise were commanded to testifie this truth, and to preach this point; that Christ is ordained by God, to bee Iudge of the quicke and dead, *Act.* 10. *v.* 42. So likewise in the 17. *Act.* 31. *Paul* preaching to the *Athenians*, presseth repentance; and the argument which he vseth to provoke them thereunto, is the consideration of the day of Iudgement; when God will *iudge the world in righteousnesse by that man*, that is, *Christ whom hee hath ordained.* So likewise the Apostle in the second to the *Romanes, ver.* 16. *God*

ſhall iudge the ſecrets of men by Ieſus Chriſt. And in the ſecond to *Timothy*, *c.4. verſ.1. Ieſus Chriſt ſhall iudge the quicke and dead at his appearing.* Whereby it is manifeſt, that neither the Saints nor the Angels, not God himſelfe: but *mediante Chriſto*, by Chriſt, into whoſe hands hee hath reſigned all power and authority, ſhal iudge all the world at the laſt day.

Whereunto if any obiect the words of the Apoſtle, in the firſt to the *Corinthians* the *6. c. v. 2. 3. The Saints ſhall iudge the world, and not onely the world, but the Angels too:* I anſwere, that there is ſuch a narrow band and ſtrict vnion, betwixt Chriſt and the Saints, that they make one body: ſo that which is granted vnto the head, is not denied vnto the body: Chriſt as the chiefe principall vpon that Bench, doth pronounce that ſentence already reuealed vnto vs in the Goſpel, *Matth. 25.v.41.* and the Saints as witneſſes, ſhall ſubſcribe vnto that ſentence, and triumph at the iuſt condemnation of the wicked. This is manifeſt by the mouth

mouth of our Sauiour Christ, *Ye which haue followed me in the regeneration, shal sit vpon twelue Thrones, and iudge the twelue tribes of Israel, Matth.* 19. *v.* 28. or as some of the Fathers doe expound the place, *The Saints shall iudge the world: Quia exemplo fidei perfidiam mundi damnabunt*, as our Sauiour speaketh of the Niniuites, and of the Queen of the South; that they should rise vp against the Iewes to condemne them at the day of Iudgement, that is, by the example of their faith, they shall condemne them of infidelity. Thus *Noah* is said, by preparing the Arke, to saue him and his posterity from the generall Deluge of water, *to condemne the world of infidelity*, who would not beleeue at the preaching of *Noah*, that the world should bee destroyed with water, as many Atheists and Epicures now a dayes, at our preaching will not beleeue, that the world shall be destroyed with fire, *Heb.* 11. *vers.* 7. and vnto this *Origen* saith well; *Non Paulus ipse sed opus Pauli, quod faciebat in Euangelio, indicabit mundum*: So that to

Amb. Chry. in hunc locum.

Orig. Hom. in Numb.

conclude, the Faith, the Life, the Doctrine, the Death of the Saints, for the testimony of the truth, shal condemne the wicked at the last day.

In hunc locum.

And whereas it is said, *the Saints shall iudge the Angels* (leauing Saint *Chrysostomes* opinion, who would by *Angels* to bee vnderstood *Ministers*, who are called *Angels*, *Apoc.* 2.1. and so the Bishops of the Churches of Asia are called *Angels*) wee may safely and most truly vnderstand the spirituall powers, *Angels* that fell from their first estate, and so are become reprobate Deuils: these cursed crue, I say, *that are reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great day, Iude* 6. shall yeeld themselues subiect vnto the censure and sentence of the Saints.

Thus hauing shewed, who that *Iudge* shall be, it remaines that I speake of his *Maiesty*, as farre as it is reuealed vnto vs in his word. As a *King* prouiding for warre, maketh choise of such men, as may best serue to set forth the royalty of a King, and for their valour able to en-

encounter with the best of his approching enemies: So Christ, when he comes *riding vpon the cloudes*, to encounter with the inhabitants of the earth, for sinne, he will come *in power and great glory*, *Luke* 21. 27. and this his power doth consist in a glorious multitude of heauenly attendants; not silly Fishermen, as in the dayes of his infirmity, but a glorious troupe of holy *Saints* and blessed *Angels*, as consorting with him at the appearing of his Maiesty. *Behold*, he *commeth*, saith S. Iude, *with thousand of his Saints, to giue iudgement against all men, and to rebuke all the vngodly*; and as *Christ* shall come with his many *Saints*, so shall he appeare with his infinite troupe and traine of Angels. *For thousand thousands shall minister vnto him, and ten thousand thousands shall stand before him, yea he shall come with all his holy Angels*, *Dan.* 7. 10. which is to be vnderstood of Christ, & his comming to Iudgement: for in the ninth *verse* mention is made of the Ancient of dayes, sitting downe vpon his Throne; that is, *God the Father*: and in

ἰδὼ κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ, Iude 14

the thirteenth *verſe* it is added, that the *Sonne of man approched vnto the Ancient of daies, which gaue vnto him power, honor and a Kingdome:* that is, Chriſt, into whoſe hãds, God the Father hath giuen power and authority of iudging the quick and the dead, at the laſt day. Now if *Iehoram* was halfe aſtoniſhed at the furious marching of *Iehu* & his company, & therefore ſent forth horſemen to meet him, and enquire whether it *were peace or no*, 2. *King.*9.16. how much more will it ſtrike the wicked with amazement, and dreadfull aſtoniſhment, when they ſhall ſee Chriſt comming againſt them with millions of Saints, and Legions of Angels, and no conditions of peace will be accepted of, *but he will bruiſe them with a rod of iron, and breake them in peeces like a Potters Veſſel? Pſal.*2.9. And hee will not onely come *in power*, but *in glory, in great glory*: and no maruaile, for the Father hath glorified him, & will glorifie him againe, when he hath gathered together the Elect, from the foure corners of the earth, and both ſhall make

make one glorious body in that Kingdome, ſo full of glory, where their Hymnes and Haleluiahs ſhal be glory, and honor, &c. for euer and for euer. It is the obſeruation of ſome vpon the 24. of *Matth.* that the Sunne ſhall bee darkned, and the Moone ſhall not giue her light, at the bright ſhining & glorious appearing of Chriſt Ieſus. As greater lights are wont to obſcure the leſſer (as the bright beames of the Sun, the glimmering light of a Candle) ſo the exceeding brightneſſe and tranſcendent glory of Chriſt, at his appearing, ſhall darken all thoſe glorious lamps and lights of heauen, whoſe ſweet influence, & cõfortable beames wee now enioy day by day. To this S. *Iohn* the Diuine alludeth. *He had in his right hand ſeuen ſtarres, and out of his mouth went a ſharp two-edged ſword, and his face ſhone as the Sunne ſhineth in his ſtrength*, *Reuel.* 1.16. *S. Paul* ſetting forth the glory of his comming, ſaith, *He ſhall come in flaming fire, with the ſound of an Archangell: he ſhall come in the cloudes, and ride vpon the wings of the*

Ferus Spangin.

1. *Theſ.* 1.7. *Act.* 1.11.

the winde. Saint *Matthew* thus; *Then ſhall he ſit vpon a Throne of glory, and before him ſhall bee gathered all Nations, Matth.* 24. 31. The glorioufneſſe of which *Throne Daniel* deſcribeth, ſaying: *His Throne was like a fiery flame, and the wheeles like burning fire,* Dan. 7. 6. And if the Earth and the Sea doe reele too and fro, ſtart and ſtagger, *and flye away. Reuel.* 20. 11. as not being able to behold the glory, nor endure the face of this approching Iudge: how much leſſe ſhall the wicked bee able to ſtand, which are *inutile terræ pondus*, the very chaffe, the droſſe, the offſcouring of the earth, and therefore no maruaile, though *they goe into the holes of the Rocks, and into the Caues of the earth, from before the feare of the Lord, and from the glory of his Maieſty, when he ſhall ariſe to deſtroy the earth*, Iſaiah 2. 19. *Mallent enim impij eſſe in inferno, quàm videre faciem irati Iudicis.* The wicked had rather be throwne downe to hell, where is vtter darkeneſſe, then endure the glorious preſence of ſo angry a Iudge. If *S. Iohn* the bleſſed *Re-*

uelator

uelator of heauens ſecrets, fell at the *feet of Chriſt as dead, when he beheld him, Reu. 1. v. 17.* If *Moſes* that man of God, could not indure the face of God: but couered his eyes with a vaile: If the *Seraphins* that ſtand about the Throne of God, couer their *faces with two of their wings*, as not being able to behold the glorious Maieſty of God, *how ſhall the Maieſty of this our great God, euen our Sauiour Ieſus Chriſt, Tit. 2. 13.* daunt the hearts of the wicked at his appearing, euen more then can be expreſſed?

The third reaſon, why the eſtate and condition of the wicked is ſo full of horrour at the Day of Iudgement, is; by reaſon of the ſtrict account that they muſt render: All men without any exception, *Adam* and all his poſterity; as many as haue beene dead before, & as many as are then liuing: and *they that are then liuing, ſhall not preuent them that ſleepe:* I ſay all men, and ſo ſaith the Apoſtle, *Wee ſhall all appeare before the Iudgement ſeat of Chriſt, Rom. 14. v. 10. Euery one of vs ſhall giue an account*

account of himselfe to God, v. 12. *And euery man shall receiue the things which are done in his body, according to that he hath done, whether it bee good or euill,* 2. *Cor.* 5. *v.* 10. And not onely all men, but all the *Angels which kept not their first estate, but left their owne habitation, are reserued in euerlasting chaines,* 2. *Pet.* 3. 4. *vnder darknesse, vnto the Iudgement of the Great Day, Iude, vers.* 6. This truth the Deuils themselues did confirme by their desperate crying out, fearing their present executiō, vnto the which they themselues know they are reserued; *Quid nobis & tibi, What haue we to doe with thee, Iesus, thou Sonne of God? art thou come to torment vs before the time? Matth.* 8. *v.* 29. And this feare is the *chaines* and fetters before mentioned, in the which the Deuils are manacled, vntill they bee brought forth vnto the full execution of the wrath of God in Hell, the place of Deuils, and all the damned.

And not onely men, and Deuils; but vnreasonable creatures, the heauen and the earth, and whatsoeuer is contained within

within this ſpacious Vniuerſe, ſhall be iudged alſo after their manner at that day. So ſaith Saint *Peter*, *The heauens and the earth are reſerued vnto fire againſt the day of Iudgement, and of the deſtruction of vngodly men, and the heauens ſhall paſſe away with a noiſe*, that is, they ſhall paſſe away from a mutable condition, vnto an immutable degree of perfection; *The Elements ſhall melt with heat, and the earth with the workes that are therein ſhall bee burnt vp.* Not that the great Fabricke, and glorious workmanſhip of heauen and earth ſhal be burnt, and brought to nothing: for *the earth remaineth for euer, Eccleſ.* 1. *v.* 3. *Sed ab ea quæ nunc habet ſpecie, per ignem tergetur, ea tamen in ſua natura ſeruatur, Greg. l.* 17. *Moral. c.* 5. They ſhall bee purged of their corruptible qualities, and purified from the filth of their imperfectiós, as the Sun & Moon ſhall be no more eclipſed, and ſublunary things ſhall be no more ſubiect to generation and corruption: but as the gold caſt into the fire, is purged frō the droſſe, whereby it becomes a refined ſub-

ſubſtance; ſo the heauens and the earth ſhall put on, as it were, new apparell, adorned with *a new faſhion: for the* *faſhion of this world paſſeth away*, 1. *Cor.* 7. 31. but not the nature and ſubſtance. *Hierom* prooueth as much by that place, *Iſa.* 30.26. *The light of the Moone ſhall be as the light of the Sunne, and the light of the Sunne ſhall be ſeuenfold; non interitum ſignificat priſtinorum, ſed commutationem in melius.* Whereby the holy Ghoſt doth ſignifie, not a deſtruction of thoſe lights which were before; but a change into a better. *Caluin* goeth farther, ſaying; that they ſhall bee fellowes with the Saints in that glorious eſtate. And ſo ſaith the Apoſtle, the * *Creature* (that is the world) *ſhall be deliuered from the bondage of corruption, into the glorious liberty of the Sonnes of God, Rom.* 8. *v.* 21. So *Acts* 3. 21. there is promiſed a * *reſtauration of all things*: So *Pſal.* 10. *The heauens ſhall all wax old as doth a garment, and they ſhall be changed*, that is, into a better forme and faſhion. So S. *Iohn* ſaw a new *Heauen, and a new earth,*

* χῆμα.

* πᾶσα κτίσις. *Non ſingula generum, ſed genera ſingulorum, Ordi. Gloſs.*

ἀποκατάστασις πάντων.

*earth, Apo.*21.1. So S. *Peter, We looke for a new heauen, and a new earth, according to his promiſe, &c. v.* 13. Hence is it, that the perpetuity of Chriſt his *ſpirituall Kingdome*, is ſhadowed out vnto vs by the continuance of the Sun and Moone. *His Throne ſhall be as the Sun, Pſal.*89. *v.* 36. 37. and ſhall be eſtabliſhed for euermore as the *Moone, Pſal.*72. *ve ſ.* 5. Gods children ſhall feare him, ſo long as the *Sunne and Moone indureth, verſ.* 7. And Chriſt his name ſhall indure, *ſo long as the Sunne, verſ.* 17. Therefore it muſt bee granted, that theſe creatures ſhall be reſtored, and ſo continue without decay, or corruption; or elſe it muſt muſt bee yeelded, that Chriſts Kingdome muſt haue an end, which may not bee granted. But after what manner this inſtauration ſhall be, it is not manifeſted vnto vs in the word of God: and to what end they ſhall ſerue, whether as Monuments of Gods glory; it were curioſity to ſearch or determine, ſufficient is it to know, that they ſhall bee iudged after their kind.

But

But if any should obiect against what hath bin spoken, as namely, *that al men shall giue an account:* The sixt verse of the first *Psalme*, the wicked *shall not stand in Iudgement*, And that of *Iohn* 5.24. *He that beleeueth in him that sent me, hath euerlasting life, and shall not come into Iudgement.* These places indeed haue much troubled the Fathers, in so much, that *Hillarie* and *Origen* were of opinion, that neither the godly Faithfull, nor the wicked Infidels shall be iudged: the one being cleared, the other condemned in their owne conscience. *Ambrose* thinketh, that the righteous only shall come into Iudgement, *quia festinant innoxij ad iudicium*, the righteous they do haften to Iudgement, and long to heare that cõfortable sentence pronounced: *Come yee blessed of my Father, &c.* But the places may better be reconciled thus: there is a twofold Iudgement, a Iudgement of *absolution*, and a Iudgement of *condemnation*. The wicked shall not stand in that Iudgement, which the righteous shall receiue, as namely, to bee quitted and

Lombardus ex Gregorio binos facit ordines Iudicandorum, alij iudicantur & pereunt, alij non iudicantur & pereunt, alij iudicantur & regnant, alij non iudicantur & regnant, Lomb. l. 4. dist. 49.

and absolued. The latter part of the verse thus expounding the former, *nor the sinners in the assembly of the righteous:* and the righteous shall not come into Iudgement, that is, shall not bee condemned with the wicked: for they shall both be iudged apart, the one at the right hand, the other at the left hand of Christ, and shall receiue a farre different doome, as farre as a curse differs from a blessing, hell from heauen; so that the Texts alleaged are thus to bee reconciled; The righteous shall not come into Iudgement (that is) into condemnation; the wicked shall not stand in Iudgement, (that is) they shall be conuinced in their owne *conscience* of the iust sentence, and deserued condemnation, that they shall not be able to gainesay, or contradict.

Mat. 25. 34. 41.

Non iudicabitur, i. non condemnabitur, Ireneus.

Now the strictnesse of their account will appeare, if wee consider how many things they shall bee call'd vnto an account for. First, of the thoughts of our heartes, though neuer so secretly contriued, though neuer vttered by the tongue, though neuer acted by the

De cogitationibus,

hand, yet if there be a deliberate consent, and free approbation of the w ill and affections, and a full resolution to put the same in practice, if we had place and fit opportunitie; I say, this sinne of thought shall not goe for nought at the day of Iudgement; else why should the Lord take notice *of all the imaginations of the thoughts of his heart?Genes.* 6.5. why should the Lord desire *so much the heart, My sonne, give mee thy heart*: but because it is the roote and fountaine, either of good or euill? If it be the storehouse of good things, and Treasurie of diuine meditations, it is a Temple meete for God to dwell in: but if it bee a cage of vncleane birds, of euill *thoughts*, it is already possessed with so many *deuils*. If the euil *thoughts* of the heart were not sinnes, and so by a consequent come to Iudgement: Why should the Lord stile himselfe the *searcher of the heart, and trier of the reines*, were it not to punish? according to the saying of the Wise man; *There shall inquisition be made for the thoughts of the vngodly, there shall not a wicked thought*

*thought passe in Iudgement, Wis.*1.9. If adultery be a sinne, and *lusting after a woman*, though it breakes not out into act, *be adulterie, Matth.*5.28. *And no adulterer shall enter into the Kingdome of Heauen*, 1. *Cor.*6.9.10. then are the thoughts of the heart sinne, and so by a consequent, they shall come to Iudgement, and shall preuaile in Iudgement. If manslaughter be a sinne, as indeede it is a *crying sinne: and if he that hateth his brother be a manslayer*, and no manslayer *shall inherit the Kingdome of Heauen, Reuel.*21.8. then are the thoughts of the heart sinne, and they shall bee brought foorth to the condemnation of the wicked, at the day of Iudgement. Hence is it, that our Sauiour Christ so sharpely inueigheth against the *Scribes* and *Pharises*, who stood so much vpon their owne *righteousnesse* in fulfilling the *Law*; thinking that if they did not violate the Law in act, by killing, or committing adultery, or by any other actuall transgression, contrary to the Law of God, that they had performed the Law to a haires bredth. 1.Ioh.4.15

But our Sauiour reprooving them and their righteouſneſſe, which they did ſo much extol, that they ſhould not enter into the Kingdome of Heauen, notwithſtanding this their righteouſneſſe, ſheweth, that there was a ſtricter courſe required in performing the Law: for whoſoeuer is angry with his brother vnaduiſedly, *ſhall bee culpable of iudgement, Matth.* 5.22. The *Law* condemneth euery inclination to be euill, and the heart doth kill as well as the hand, in will, in wiſh, in deſire: the heart committeth adultery, the heart doth ſteale as well, or rather ill, as the outward members. For if we conſent to thoſe wicked motions ſuggeſted by Satan, (though wee neuer performe them outwardly in act) yet before God wee haue done the ſinne: and if the thought bee truly ſinne, farre greater is that ſinne of act. Yea, the ſinne of thought is not onely a ſinne, but is the very originall, the fountaine, and roote, from whence all other ſinnes do ſpring; and therefore ſaith our Sauiour Chriſt, *That which goeth into the man, defileth*

fileth not the man: but those things which come forth from the hart, as euil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies, these defile the man, Mat. 15.19. So that there is not a sinne, of what nature soeuer, great or small, from the least infirmitie to the highest blasphemie, but it had its first beginning from the heart: thought is the seede of all sins, and though but a spark at the first, yet wil it encrease into a flame, if it be not represſed. For this is sins gradation, first, there is presented a fit obiect; from the obiect is raised an il suggestion, suggestion brings on delight, delight consent, consent endeuour, endeuour practice, practice custome, custome excuse, excuse defence, defence obstinacie, obstinacy boasting of sinne, and boasting of sinne a reprobate sense; when the custome of sinne hath taken away the sense of sinne, and miserable man is sold as a bondslaue vnto Satan to commit *wickednes, euen with greedines.* And therefore *Salomons* counsel in this kind is very worthy to be embraced. *Keepe thine heart* Hall. Meditat.

with all diligence, for thereout commeth life: If thou keepest it not diligently, and warily, thereout will proceed death, Proverbs, 4.23. As Christs aduice vnto the Church is, that the little *Foxes be taken, and bee kild whilest they are but Cubs, (not that they can doe much harme, but if they liue vntill they bee Foxes, they will spoile, kill, and make a prey of any thing whatsoeuer:) euen so the thoughts of the heart at the first, may seeme to be but small sinnes; but if they bee not slaine at the first, and smothered as soone as they be conceiued, they will breake forth into actuall transgressions, and so lade the soule with sinne; kill therfore these Cockatrices in the egge, slay them whilest they be but Cubs: Oh, *happie is he that taketh these young children, and dasheth their braines against the stones*: and so much the rather, because they are sinnes, and shall come to Iudgement, *for the Lord shall iudge the secrets of men, Rom.*2.16.

*Heresies.

Secondly, Inquisition shall not only bee made of the thoughts of the heart, but

but wee must also giue an account of the words of the mouth: They are the words of him that is the word of truth; *Of euery idle word that men shall speake, they shall giue an account thereof at the day of Iudgement, Matth.* 12. 36. If a man might be called to an account but for his grosser sort of sinnes, as for his Whoredom, Swearing, Cheating, Stealing, Vsuries, Briberies, Extortions, dishallowing of Sabbaths, and the like; there were some hope of safety, although, God knowes, there is no hope of the saluation of such, without a speedy and vnfained repentance; which doth consist in an holy confession of their sinnes; in an hearty sorrowing for the same; in a faithfull restitution of that which hee hath taken from any man by falsity and wrong, and in a godly reformation of his forepast life: but God will bring into iudgemẽt, not onely euery secret thought, but euery idle word: and who, alas, shall be able to answere him, *one of a thousand?* Iob 9. 3. Now an idle word is that, which is spoken without a fruitfull edification

Sermonem otiosum vocat inanem, & nullius vtilitatis, qui sc: nihil ædificationis, vel fructus affert, Merlor. ex Calu.

of the hearers : for our wordes ought not onely to be few, but also they must be good, and gracious, they must be sauoury, and well seasoned with the salt of the Sanctuary, and therefore *Iob* cals the eare the taster of the Word; that as we, in the common foode of our body swallow not any thing downe into the stomack, but what the pallat approues to be good, and the grinders prepare for digestion: so the eare will not giue passage vnto any word, vnlesse it relish of the Spirit of sanctification, and bee truely good to the vse of edifying, and may conuay some spiritual nourishmẽt vnto the soule: and therefore it is the exhortation of the blessed Apostle, *Let no cõmunication proceed out of the mouth, but that which is good, to the vse of edifying, that it may minister grace vnto the hearers, Ephes.* 4.29. The tongue is the Harbinger of the heart, and the truest Ambassador, both of the minde and meaning, it will soone discry and make manifest vnto others, what Countreymen we are, whether we belong vnto the Prouince of Babel, or the Land of Canaan.

Canaan. If wee belong vnto the Prouince of Heauen, then our ſpeech is of this Countrey, our language is heauenly; we are frequent in praiſing of God, in talking of his Word, and in telling forth what great things the Lord hath done vnto our ſoules: as our affections are in heauen, ſo is our talke of heauen, and heauenly things. But if we belong vnto that infernall Kingdome, then is the ſpeech carnall, ſenſuall, diabolicall; then is the tongue exerciſed in the language of that Countrey, in ſwearing, falſe-ſwearing, curſing, banning, and blaſpheming: then is our communication ſuch, as may helpe to aduance the Kingdome of Satan, whereof wee our ſelues are limmes, and whereof hereafter without repentance, wee ſhall be euerlaſtingly burning, and neuer conſuming fire-brands.

To conclude therefore, if euery man muſt giue an account of euery idle word, not tending to the edification of himſelfe and others, and of all corrupt and filthy cõmunication, whereby hee hath *grieued the holy Spirit of God*, *Epheſ.*

*Ephes.*4.30. Tremble then, thou swearing and false swearing tongue, whose Rhetorick and Eloquence of cõmon talke, is an execrable oth, nay, as many othes as wordes: thou that canst not sell a penny worth, or a pound weight, without dozens of othes: we haue a world full of such tongues, and because of such kind of tongues the lãd mournes; Gods heauy iudgements are gone out against it: if account must bee made of euery idle word, what shall become of that tongue that hath pleaded an vniust cause to the peruerting of Iustice, wresting the Law, to the vtter vndoing of the fatherlesse & widdowes? what shall become of that tongue, that cannot speake a word, in the defence of the poore, vnlesse it be well tipt with gold, the oyle that makes euery ioynt to bee nimble, and euery bad cause to goe for current? If account must bee made of euery idle word, then stand amazed, thou vaine and wanton tongue, vnderstand and quake when thou heareſt mentioned the terrible day of Iudgement; thou, whose words doe not only

ly not tend to edification, but to disgrace the Scripture, the word of God it selfe; thou that thinkest no iest wil goe for current, vnlesse it be seasoned with the salt of the Sanctuary: such is the profaneneſſe of the age in which wee liue, that euery Actor vpon the stage, euery profane Swaggerer, and euery mincing Minion cānot speake a word, but must haue a fling and gird at sanctified Scripture; assuredly, thine account is the greatest, thy case fearefull, thy iudgement intolerable. Let euery man therefore take heede vnto his waies, that he offend not in his tongue; let him refraine his tongue from euill; let him desire the Lord to set a watch before his lips, that he may not speake his owne wordes, but such as the Lord by his word cōmands him to speake; for if our wordes are not such as they ought to be, wee shall giue an account for them at the day of Iudgement.

3. We shall not only be called vnto an account for our thoughts, and wordes, but also of our works, wheresoeuer and whensoeuer committed, whether *De operibus.*

whether by day, or by night; whether in the field, or in the Citie; whether in the City, or in the house; whether in the house, or in our chamber; whether in our chamber, or in our bed; there is nothing couered, that shall not bee reuealed; nothing hid, that shall not bee knowne, and made manifest, before God, before the Angels, before Saints, before the whole world, at the day of Iudgemẽt: so saith the blessed Apostle, *We must all appeare before the Iudgement seate of Christ, and there receiue according to our workes*, 2. *Cor.* 5. 10. God will giue vnto euery man according to his waies, and according to the fruit of his works; they that haue done good, shal goe into euerlasting life, but they that haue done ill, shal goe into euerlasting fire: This, God himselfe reuealed to *S. Iohn* for truth it selfe: I saw the dead, great and small, stand before God, and they were iudged *according to their workes*, *Apoc.* 20. 12. To this purpose saith *Auguſt. In quibus actibus quisq; homo inuentus fuerit, quando exierit de corpore, in his iudicabitur*; in what sins soeuer

ſoeuer man goes out of the body vnrepented of, of the ſame hee ſhall be iudged at the day of Iudgement: as the Preacher therefore concludes his Booke; ſo will I conclude this point, *God will bring euery worke vnto Iudgement, with euery ſecret thing, whether it be good or euill, Eccleſ. 12. v. 14.*

4 Neither ſhall we bee onely called vnto an account for our thoughts, our words, and workes: but alſo for our goods and poſſeſſions, how we haue gotten them, how we haue kept them, how wee haue ſpent them; whether we haue gained our goods through others hurt, building our houſes *like the Moth, Iob 27. verſ. 12.* The Moth is made fatte by ſpoyling the booke and barkes wherein they liue; ſo the couetous is made rich in deuouring the poore: Of which ſort are theſe, Vſurers, Extortioners, Cheaters, Brokers, and all couetous *Ahabs* whatſoeuer, that ioyne houſe to houſe, land to land, vntil there be no place for the poore to dwell in: For great men muſt render great account, when that great Land-

Lord

Lord comes to reckon with them, and biddes them giue an account of their ſteward-ſhip: for they may be no longer ſtewards. Secondly, we ſhall giue an account how wee haue kept them. Indeed wee are but keepers of our wealth, though wee had the world at will: *Cuſtos es tuarum, non Dominus facultatum*, Thou art but a keeper, thou art not Lord ouer thy goods and ſubſtance. *Deus enim diuitiarum ſuarum diſpenſatores eſſe voluit, non Dominos*: God will haue vs diſpenſers and diſpoſers of our goods, vnto the good of others, and not to bee Lords ouer them our ſelues; and therfore they be goods, *Non quod faciunt bonum, ſed vnde facias bonum*: not that they make a man good, but becauſe a man by them may doe good, imploying them to the glory of God, & the good of his neighbour, and his owne comfort. Firſt, vnto God, laying out temporall things, for ſpirituall comforts: in maintaining the Preachers, in defending the Goſpell, in repayring his Temples. Secondly, thou muſt lay them out vpon thy neighbor; ma-

Amb. l. de Nab. c. 14.

Chryſ.

making friends of thine vnrighteous Mammon, as thy Maſter commands thee, *Luk.* 16. *v.* 9. *Stips pauperum theſaurus inopum*, was the word of the good *Emperour Conſtantius*, The rich mans treaſure, is the poore mans ſtock; ſo that he that denies them what they ſtand in need of, denies them their due; of which ſort Saint *Iames* ſpeaks of, that haue their preſſes full of garments, and their cheſts full of coyne: but their gold and ſiluer is cankered, their garments mothearen, whiles Chriſt himſelfe in the perſon of a begger, ſtands at their doore with an empty belly, and a naked backe, crying for a morſell of bread to put in their belly, or ſome old caſt garmẽt to couer their nakedneſſe, and yet they are ſent away as comfortleſſe and as empty-handed, as euer they came thither. No maruell therefore, though Saint *Iames* ſo ſharply inueigheth againſt rich men, againſt ſuch kinde of keepers of their goods: *Goe to now, ye rich men, weep and howle, for the miſeries that ſhall come vpon you; your riches are corrupted, and your garments*

ments motheaten, your gold and siluer is cankered, and the rust of them shall be a witnesse against you, and shall eate vp your flesh, as it were fire; ye haue heaped vp treasure against the last dayes, Iames 5. v. 1. 2. 3. Thirdly, he shall giue an account how hee hath spent them; whether vpon workes of superstition to the dishonour of God; or in the vnnecessary quarrels of the Law, to the hinderance of his neighbour, or in spending of them vpon Whores and Harlots, vntill pox and penury bee his end; or in surfetting and drunkennesse; to the ruinating of his estate, danger of soule, hurt of body, losse of credite, griefe of friends, vndoing of his children; and *such a one is worse then an Infidell.* To conclude therfore this point, euery man must giue his account vnto God; the King as wel as the Subiects, the Prince as well as the People, Ministers and Magistrates, Parents and children, Masters and seruants, rich and poore, good and bad, and euery transgression from the highest blasphemy, to the least infirmity, must be brought

1. Tim. 5. 8.

to

to a ſtrict tryall at the Day of Iudgement. Which is the third reaſon aggrauating the fearefull eſtate and condition of the wicked at the Day of Iudgement.

The fourth reaſon why the eſtate and condition of the wicked is ſo full of horror at the Day of Iudgement, is, by reaſon of the multitude of witneſſes, and accuſers, which ſhall come forth to witneſſe, accuſe, and condemne them at that Day. As firſt of all, GOD himſelfe aboue them, which knoweth and *ſealeth vp their ſinnes*, as it were *in a bag*, *Iob* 14. 17. And therfore ſaith *Iob*, in a caſe of controuerſie that could not bee decided; *My witneſſe is in heauen.* So *Samuel* declaring to the people his integrity, how vprightly he had conuerſt amongſt them; hee takes the Lord to be a witneſſe betwixt him and the people, 1. *Sam.* 12. *v.* 5. Whereby we may ſee how fearefull a thing it is, thus to dally with our all-ſeeing and all-knowing God; as to call his ſacred Maieſty, to be a witnes in matters of vntruth, cõtrary to our own knowledge;

and the teſtimony of our owne conſcience. For aſſuredly the Lord will bee a witneſſe, a ſwift witneſſe; they are the words of his owne mouth: *I will be a ſwift witneſſe againſt the Sorcerers, againſt the Adulterers, againſt falſe ſwearers, againſt thoſe that oppreſſe the hireling in his wages, the widdow and the fatherleſſe, and that turne aſide the ſtranger from his right, and feare not me, ſaith the Lord of hoſtes, Mal. 3. v. 5.*

The ſecond ſort of accuſers are the Deuils, the whole rabble of that infernal Kingdome; the common & ſworne aduerſaries to all mankind, and if they dare to accuſe the brethren, the Saints, and ſeruants of God: as hee did that *perfect* and *vpright man of God, holy Iob.* Aſſuredly this will bee his practice at that day, he wil bring forth a moſt exact bill of all our ſinnes committed all our life long. *Præſto erit*, ſaith *Auguſtine, Diabolus ante tribunall Chriſti, & recitabit verba profeſſionis noſtræ, & obijciet nobis in faciem omnia quæ fecimus; in quo die & in quo loco peccauimus, & quæ facere debuimus.* The Deuil wil be ready

dy before the Tribunall of Christ, and will recite the words of what wee haue made profession of, and obiect our owne sinnes to our faces; in what day, and at what place wee did commit them, and all other circumstances; howsoeuer wee now cast them behind our backes, then will hee bring them forth before our faces. It behooues vs therfore, to be watchful ouer our owne wayes, considering the Deuil watcheth ouer vs so, that hee wil not let passe any one of our sinnes vnregistred: but will bring them forth to the confusion of the wicked; yea if it were possible, of the Saints, at the day of Iudgement.

The third sort of accusers are the Angels beside them. I wil not here maintaine *Origens* opinion, who saith, *Vnusquisq; Angelorum aderit, producens illos quibus præfuit, qui testimonium prohibebit quot annis circa eum laborauit ad bonum instigando, sed monita eius spreuit.* That as euery man hath his particular Angel attending on him, prouoking him to good, protecting him from euill; euery mans particular Angell shal

witneſſe againſt the wicked at that day. But farre greater is the royalty of Gods children, they haue gards of Angels, thouſands of Angels doe inuiron them about, and defend them from all their foes, though neuer ſo many, neuer ſo mighty; ſometime ſtriking off the fetters in which they are tyed priſoners, and making paſſage for them, by throwing open the dores of the priſon; and as theſe ſwift-winked meſſengers doe obſerue the wayes of the wicked, whoſe miniſtery they haue abuſed; and as they haue preſumed to commit ſin in the ſight of the Angels: the Angels being ſpectators and eye-witneſſes to all their actions, ſhall bee produced as ſo many accuſers at the day of Iudgement. Tremble then, thou profane and looſe liuer, that dareſt to cõmit that in the ſight of the Angels, which thou feareſt to doe in the ſight of little children.

The fourth ſort of accuſers are the Saints before them, whom they haue deſpiſed, ſcorned, and abuſed in this life, whom they haue accounted as the

ſcumme,

ſcumme, and the off-ſcowring of all things, men vnworthy to liue, whom they haue had *in deriſion, and a prouerbe of reproch*; as the wicked haue iudged the godly at their pleaſure, ſo the Saints then ſhal iudge the wicked, the world, that is, the company of the wicked: and they that in this life haue been made the foote-ſtooles of the wicked, ſhall then ſit *vpon Thrones, iudging the twelue Tribes of Iſrael, Matth.* 19.28.

The fifth ſort of witneſſes are the wicked, witneſſing againſt the wicked. *The men of Niniue*, ſaith our Sauiour Chriſt *ſhall riſe vp with this generation, and ſhall condemne it; the Queene of the South ſhall riſe vp with this generation in the Iudgement, and ſhall condemne it, Matth.* 12.40.41. Tyre and Sydon ſhall witneſſe againſt Corazin and Bethſaida, Sodom and Gomorrah againſt Capernaum, *Ephraim* againſt *Manaſſes*, *Manaſſes* againſt *Ephraim*, the Phariſes againſt the Sadduces, the Sadduces againſt the Phariſees, the Pope againſt the Turke, the Turke againſt the Pope; and they that know not whether there

bee a holy Ghost or no, shall witnesse against the formall Protestants of our time, who often talke of the Spirit, and yet walk after the flesh, having a shew of godlinesse, and yet denie the power thereof; yea, and not onely so, but birds of a feather, such as haue been companions in sinne, and haue had fellowship in the vnfruitfull workes of darknesse, shal witnes one against another; the Egyptians against the Egyptians, the swearer against the swearer, the Extortioner against the Extortioner, the Vsurer against the Vsurer, the Drunkard against the Drunkard, and they that haue slept in the same bed of sin, the Adulterer against the Adultresse, one wicked wretch shal witnes against onother at the day of Iudgement. And what know we, but that the Satyrs of Virginia may witnesse against many seeming Saints in England at that day? they vnto whom the light of the Gospell hath not dawned as yet, but are nuzled in darknesse, bred in blindnesse, and led along in ignorance, shal doubtlesse witnesse against many of vs, that liue

liue vnder the ſound of the Word, enioying the free paſſage of the Goſpell, the pure preaching of the Word of God *in ſeaſon, and out of ſeaſon*, that haue had ſo many Sermons of repentance, that haue had ſo many threats of Gods Iudgements denounced againſt vs; and yet wee perſeuere in the ſame ſinnes which wee finde condemed by the Word; *for where grace is moſt plentiful, there ſin is moſt ſinful*: doubtleſſe, the Heathens, Pagans, and Infidels, Whores and Harlots, ſhall enter into the Kingdome of Heauen, before ſuch, as turne the grace of God into wantonneſſe.

Neither ſhall the wicked onely one witneſſe againſt another, but they ſhal all witnes againſt themſelues. Out of the helliſh horror of a diſtracting conſcience, they ſhall witneſſe againſt themſelues, and pronounce themſelues guiltie of euerlaſting condemnation: for when the Ancient of daies ſhall ſit downe vpon his white Throne, before whom Heauen and Earth fled away, then ſhall the Bookes be opened; and

the Bookes are two, the Booke of the Law, and the Booke of thine owne conſcience: The Law will pleade for tranſgreſſion of her Precepts, and will tell thee what thou ſhouldeſt haue done: thy *conſcience* will preſent vnto thy view, the things which thou haſt done, and ſhall pronounce the ſentence of condemnation with ſo ſhrill a voice, that thy deafeſt eare may heare it: this booke of *conſcience* is in thine owne keeping, lockt vp within the cloſet of thine owne boſome; none can falſifie it, neither is there any thing written in this booke, but what thine owne hand hath ſubſcribed therunto; therfore thou canſt not take any exception againſt it. As was Gods proceeding againſt Iuda and Ieruſalem, ſuch ſhall his proceeding bee againſt the wicked at the day of Iudgement: before he pronounced their Iudgement, hee appealed vnto their owne conſciences, whether they had not deſerued, that God ſhould vterly reiect and forſake them; *O Inhabitants of Ieruſalem, and men of Iudah, iudge, I pray you, betwixt mee and my Vineyard.*

Iſaiah 5.

Vineyard. Iudge you, that is, looke into your owne conſciences, and there reade your owne ſinnes, and iudge whether you haue not deſerued, that *I ſhould take away the hedge:* that is, leaue off to defend you from your enemies; and ſuffer the Babylonians to inuade and ſpoile you. *Make you deſolate,* that is, deſtitute of politicall gouernment, and *that Briers and Thornes ſhould grow vp:* that is, many of you carried away vnto the Idolatrie, and other ſins of the Babylonians; *and that the clouds ſhould raine no raine:* that is, that you ſhould be depriued of all kind of comforts in your captiuitie, altogether pining with ſorrow, *ſitting downe by the waters of Babylon weeping, and hanging vp your Harps* vpon the Willow trees that are therein. So ſhall it bee at the day of Iudgement, God will appeale vnto the conſciences of the wicked, and the conſciences of the wicked ſhal frame that deſperate concluſion of euerlaſting condemnation againſt themſelues. They ſhall not bee brought to the ſight of their ſinnes by parables, as Iuda and Ieruſa- Pſalm. 137

Ieruſalem here, or as *Dauid*, 1. *Sam.* 12. But their ſinnes ſhall be written in the booke of their conſcience, in ſuch great capitall Letters, that he that runnes may reade it, and ſo ſhall they be euidently conuicted and conuinced by the contents of this booke, and teſtimony of their owne conſcience: ſo that, as *Eliphaz* ſaid falſely of *Iob*, thine owne mouth, and not I, condemne thee, ſhall the iuſt Iudge of all things at that day ſpeake truly vnto thee by the mouth of thine owne *conſcience*, O thou euill ſeruant, thine owne conſcience bearing witneſſe againſt thee, will I condemne thee: *Quicquid enim erubeſcimus confiteri, hoc totum propriis linguis coram toto mundo proclamabimus. Et apertis conſcientiarum libris ſingulis manifeſtabimus:* Whatſoeuer, ſaith *Bernard*, we now bluſh to confeſſe before men, wee ſhall then proclaime with our own tongues before the whole world, and the booke of our conſcience being laid open, wee ſhall make it manifeſt vnto all men.

Aſcendat itaque homo tribunal mentis ſuæ, ſi timet, illud meminerit, quod oportet eum ante tribunal Chriſti exhiberi, Auguſt. Hom. 50.

The laſt ſort of accuſers are the creatures

creatures without them; the creatures, I say, whose vse, by right of inheritance, belong properly vnto none, saue vnto the children of God, 1. *Cor.* 3. 25. *Rom.* 8. 32. Howsoeuer churlish *Nabals* and couetous *Ahabs*, by vsurpation doe withhold them from them, the sinne that is committed in the vse of them, shall rise vp in iudgement to the condemnation of the wicked. And not onely the sensible creatures, groaning and trauelling in paine, till they be deliuered from the bondage of corruption, which against their will suffered vnder the wicked: but euen the very senseleſſe creatures, *The heauen shall reueale their iniquity, and the earth shall rise vp against them, Iob* 20. *v.* 27. The stones crying out of the wall, and the beame out of the timber, *Heb.* 2. *v.* 11. that is, they that haue erected their houses by iniquity, by oppression, by keeping backe the hirelings wages: this their sinne in so doing, shall witneſſe against them, nay, the Moth of the garment, and the rust of their cankered coyne, shall witneſſe against the

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couetous worldling at the last day, *Iames* 5.v.3. Nay, the dead Letter of the Bible, which thou carriest about thee, shall witnesse against thee, if thou make not good vse of it. Thus Christ told the Iewes, *Doe not thinke that I will accuse you to my Father: there is one that accuseth you, euen Moses in whom yee trust, Iohn* 5.v.45. *In illa die vltionis nihil habebit, quod respondere possit homo peccator, vbi cœlum & terra, sol & Luna, & totus mundus stabunt aduersus nos in Testimonium peccatorum nostrorum, Hugo. de* S. *Victor.* In that day what shall sinfull man answer for himselfe, when the Heauen and the Earth, the Sunne, the Moone, the Starres; nay, the whole world wil stand vp against the wicked, in testimony of their sinnes? and yet if all these should hold their peace, *Ipse cogitationes nostræ, & ipsa specialiter opera, stabunt ante oculos nostros, nos ante Deum accusantes, Chrys. super illud, Mat.* 24. *& virtutes, &c.* Our very owne thoughts, & especially our owne workes, shal stand before our eyes, and accuse vs before God.

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The fift reaſon, why the ſtate and cõdition of the wicked is ſo full of horror at the day of Iudgement, is, by reaſon of that feareſull ſentence of condemnation, pronounced againſt them by that iuſt and moſt vpright Iudge. Their ſentence is already reuealed vnto them by our Sauiour Chriſt, in the 25. of *S. Matth. verſ.* 41. *Depart from me, yee curſed, into euerlaſting fire, prepared for the Deuill and his Angels.* This ſentence is very feareſull, whether we reſpect the words themſelues, the Iudge, from whoſe mouth they doe proceede, or the irreuocableneſſe of them. 5. *Reaſon*

Depart from me,] Thoſe are words of ſeparation; *you curſed*, wordes of deteſtation; *into euerlaſting fire*, words of deſperation; *prepared for the Deuill and his Angels*, a doleſull exemplification. *Depart from mee:* what ſhall the Creature do, when he is baniſhed from the preſence of the Creator: Oh, the bitter fruit of ſin, which cauſeth the Lord to denie that Creature to be his, as not belonging vnto him, but vtterly to diſclaime him, which once he made

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to his owne Image. O, consider, this in time, who shall receiue thee; when God casts thee out from his face: Assure thy selfe, euery Creature shall refuse her comfort to thee, if a drop of cold water might be a reliefe vnto thee, thou shalt not get it. But as thy whole life was but a turning backe from the Lord, a wandring, and a going a whoring after lying vanities; at that day thou shalt receaue this for a recompence of thine erring, *Depart from me:* and who are they that must depart, *the cursed:* they that in their life time haue beene renowned by great and glorious Titles, as King, Prince, Duke, Noble, Reuerend, Worshipfull; now all their glory shall bee turned into shame, their honor into ignominy, and their seemingly blessed estate, shall be turned into a truely cursed: *yet cursed depart from me*; and whither? into fire: and what fire? euerlasting fire: If this fire were but like that fained fire of Popish Purgatory, where venial sinnes are clensed, & purged, there were some hope that their torments should haue

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an end: but they that are caſt into this fire, ſhall there lye, and cry, and fry for euer: *Vbi per millia millia annorum cruciandi, nec tamen in ſecula liberandi,* Mat. 9. 46. there they ſhall continue a thouſand; nay, ten thouſand; nay, a thouſand thouſand, as many yeares as there are haires vpon thine head, ſtarres in heauen, drops of water in the Sea, Moates in the Sunne, leaues in Autumne, all theſe muſt be doubled, nay redoubled, euery one muſt be a thouſand, nay ten thouſand, and yet thy torments ſhall not haue an end, *Matth.* 22. 13.

To this purpoſe, *Auguſtine*, ſetting forth the deſperate eſtate of thoſe that are adiudged to that place, ſaith: *In inferno nulla eſt redemptio, quoniam qui illic damnatus, & demerſus fuerit vlterius non exibit:* In hell there is no redemption, becauſe he that is adiudged to that place, ſhall neuer come out any more. *In inferno nulla eſt redemptio, quoniam ibi nec pater poteſt adiuuare filium, nec filius patrem*: In hell there is no redemption, becauſe there the Father cannot helpe the ſonne, nor the ſonne the

the father. *Ibi non inuenitur amicus, aut propinquus, qui valeat argentum, & diuitias dare*: There is no friend or neighbour to be found, that will giue a sum of money, for the ransome of our soule: *None by any meanes can redeeme his brother, or giue to God a ransome for him*, *Psal.* 49. 7. Then shall they weepe and howle bitterly, & by reason of the extremity of their paines, shal break forth into these or the like lamentable exclamations: What hath our pride, our riches, our honors, our royall dignities, our riotous kinde of life, all our carnall pleasures and delights, what haue they profited vs? loe, al things are past away, like a dreame, like a shaddow, and as a poste that hasted by, as a ship that passeth ouer the waues of the water, or as a bird flowne through the aire, and are become as if they neuer had been, and hither are we adiudged vnto perpetual paynes, and euerlasting punishments. But neither their weeping, nor their crying, nor their screeching, wil auaile them any thing. *In inferno nulla est redemptio, quoniam ibi gemitus, sunt & suspiria,*

August in Ser. ad Erem.

ſuſpiria, & non eſt qui miſereatur: In hell there is no redemption, becauſe there is weeping, ſobbing, and ſighing, and yet there is none to take pitty. *Ibi eſt dolor, & planctus, & clamor, & non eſt qui exaudiet:* In hell there is ſorrow, mourning, crying, and yet none that will heare. Then ſhall the wicked wiſh that they had neuer been borne, or that God in their firſt creation had made them ſome creatures of another kinde, as Todes, Serpents, or Cockatrices, for then their miſeries and ſhame ſhould haue ended with their liues. Then ſhall the rent-racking Lãdlord wiſh, that he had neuer oppreſſed his poore Tenãts. Then ſhall the couetous Patron wiſh, that hee had neuer made a prey of the Leuites portion. Then ſhall the careleſſe Paſtor wiſh, that he had neuer left his flock vnto the hyrelings, who inſtead of *Preaching the word of God in ſeaſon, and out of ſeaſon*, doe tye their flock vnto a ſlender dyet, either a few cold dead *Homilies*, or ſome certayne monethly Sermons, & yet thinke their charge is very ſufficiently diſcharged.

Then shall the couetous Lawyer wish, that hee had neuer sold his tongue for bribes, to pleade against the fatherlesse andwiddowes. Then shall the gourmandizing Epicure wish, that hee had neuer surfetted at his table, and suffer the poore to starue at his gate. Then shall the carnall Protestant wish, that he had neuer prattled so much of Religion, and practised so little. Then shall the drunkard wish, that hee had neuer turned so much liquor ouer his tongue, wantonly, & wastfully, and now want a drop of cold water for to coole his tongue. Then shall the wanton fornicator wish, that hee had neuer wasted his body, and his goods, vpon the body of a strange woman, and withall shall confesse, that *breuis est voluptas fornicationis, sed perpetua est pœna fornicatoris:* short is the pleasure of fornication, but perpetuall is the payne of the fornicator. O consider this, in time, all ye that forget God! I will conclude with *Chrysostomes* meditation: *Vtinam homines, in tabernis vinarijs, reliquisq; commessationibus, & balneis, imo vbique de*

Hom. 13. in Epist. ad Rom.

de gehenna disputarent: I would to God that men, euen in wine Tauernes, Alehouses, in their bāquets, in their baths; I will adde, in bawdy houses, yea euery where would dispute of Hell. *Non enim sinet in Gehennam incidere, Gehennæ meminisse:* Men would not run so headlong to hell, did they but remember hell, did they but meditate on that fire: our common kinde of fire, is but painted fire, in respect of that; and yet how hardly can we endure our finger neere it an houre? how much lesse shall wee be able, to dwell eternally in that euerlastingly burning Lake, of fire and brimstone?

With the Deuil and his Angels.] The wicked haue serued the Deuill, all the dayes of their life, and therefore now they must haue an irksome habitation with the Deuils, and portion of torments with his Angels: as it is said, *that the beast and the false Prophet were cast into the place of eternall torments, with the Deuil, Reuel.* 20. 10. And indeede this conclusion of the wicked doth agree well with their conuersation: as

they haue forſaken God, and followed Satan, in obeying his ſinnefull ſuggeſtions, now therefore they ſhall goe their way with Satan, as companions in ſinne, ſo partakers in ſuffering. The body ſhall bee tormented, becauſe it would not obey the ſoule: the ſoule, becauſe it would follow the rebellious body, both ſoule and body, becauſe they obeyed the inſtigation of Satan, and left the directions of Gods holy Spirit.

Secondly, this Iudge is ſo vpright in iudgement, that in giuing of ſentence againſt the wicked: firſt, hee cannot erre through ignorance, for he *ſearcheth the heart, and tryeth the reines, to giue vnto euery man according to his wayes, and according to the fruit of his* Heb.4.13. *workes*, Ierem.17.10. Yea, *all things are naked and open to his eyes*, before whom we muſt appeare. Hee that knew *Iohn the Baptiſt* in the wombe, and ſaw *Nathanael* vnder the Fig-tree, doth alſo know, and ſee our goings out, and our commings in; he diſcernes *Eſau* from *Iacob*; and knowes faire *Rahel*, from bleare-

bleare-eyed *Leah*: hee knowes the thoughts, and intents of our hearts, the words of our mouthes, and the workes of our hands, *Pſal.* 139.1.2.3.4. and is able to ſet before vs euen our moſt ſecret ſinnes.

Secondly, he cannot be ouer-ſwayed with fauour, or friendſhip. Indeede in earthly Courts, amongſt the ſonnes of men, *wickednesse may bee in the place of Iudgement, Eccleſ.* 3. *ver.* 16. but in this great Court of heauen, the Iudge will not be parciall to any; *God hath noreſpect of perſons, Rom.* 2. *v.* 21. but euery one that feareth God, *and worketh righteouſneſſe, ſhall bee accepted at that day.* Nothing will then preuaile, but a pure heart, and an vpright ſpirit: and as for the Iudge, *with righteouſneſſe will hee iudge the world, and the people with equity, Pſal.* 58.9. If great men bee found in great ſinnes, they ſhall be adiudged vnto great torments. *Tophet* is prepared for the King, and the pooreſt begger ſhall then haue as good audience in this Court of Iuſtice, as the mightieſt Monarch in the world.

Cauſa, non perſona iudicabitur, Martyr.

Thirdly, this Iudge cannot be ouercome with power. Indeede amongst the sonnes of men, might oftentimes ouer-comes the right; but vnto this Iudge, *all power is giuen both in heauen and earth, Matth.* 28.18. He it was that threw the Angels out of heauen; *Adam* out of Paradise; *Saul* out of his Kingdome; *Nebuchadnezzar* out of mens society, to conuerse with beasts: and he it is that wil humble the high lookes *of man, and abase the loftinesse of men* in that day, *Isa.* 2.11.

As this Iudge cannot be ouer-swayed with power, so can he not be bowed with pity and compassion. The time was indeede when our Sauiour wept ouer Ierusalem, and made a Sermon full of teares, *O Ierusalem, Ierusalem, Luke* 19.41. But now, alas, there is no place for pardon, though Ierusalem should seek it with teares. Could thine eyes then shead as many teares as there are drops of water in the Sea, yet thou couldest not bee able to moue Christ vnto compassion. The day before the trumpet sound, mercy shal be preached

to

to the penitent, and beleeuers, by the Gospell; but from the time that the sentence is once giuen, there shall neuer be more offring of mercy: the dore shall be closed: though the wicked cry for mercy, & with *Esau* seeke the blessing with many teares, yet shall they neuer finde it. But as Christ doth now *weepe* for the sinners conuersion, so wil hee then *laugh* at the sinners destruction.

5. Lastly, this Iudge cannot be corrupted with bribes, which amongst the sonnes of men peruert iustice, & blinde the eyes of those that sit in Iudgement: for the richest in the world must appeare naked and empty-hãded, before Christ, as naked as euer wee came into the world, and nakeder then euer we went out of the world, by as much as a winding sheet comes vnto: *Riches, gold and siluer, auaileth not in the day of wrath, but righteousnes saueth the soule.* Pro. 11. 4.

I will conclude with *Augustine: Iudex ille nec gratiâ praeuenietur, nec misericordiâ flectetur, nec fletibus mitigabitur.* August. de Symb. l. 3.

This Iudge will not be preuented with fauour, moued with mercy, nor mitigated with teares, *nec ſententia eius lata vnquam reuocabitur*; neither will the ſentence once paſt againſt them, euer bee reuoked any more; which is the third thing that I am to ſpeake of.

This ſentence is the more dreadfull, becauſe it is irreuocable: ſentence proceeding from the Iudgement ſeate of mortall men, may be reuoked, or ſtopped by ſundry meanes: as firſt, by appealing vnto ſome higher Iudge; as *Paul* appealed vnto *Ceſar*: but at this great Aſſiſe there is no higher Iudge, for *he is the onely and bleſſed Prince, the King of Kings, and Lord of Lords*, 1. *Tim.* 6. 15. *And the Father hath committed all Iudgement vnto him*, *Ioh.* 5. 27.

2. The Iudge vpon better and more mature deliberation, may alter his opinion: but there is no alteration of Iudgement, when it is once gone forth from the Throne of the Lord, whoſe Iudgements are more reſolute, then the Decrees of the Medes and Perſians, which might not bee altered. When

Eſau

Esau came to his father for a blessing, which was formerly past to *Iacob*, his father said, *I haue blessed him, and hee shall be blessed, Gen.* 27.33. So resolute shall the Lords sentence be at the day of Iudgement: I haue cursed them, and they shall bee cursed: and as *Balaams* said vnto *Balak*, *The Lord hath blessed, and he cannot reuerse it, Numb.* 23.20. So say I, The Lord will not reuerse this his sentence of malediction, *Goe ye cursed*: neither will hee alter the thing *that is gone out of his lippes.*

3. By supplication: but, because the wicked turned away their eares from hearing the Lord, whē he entreated them by his Word, it shall bee iust with God not to lend an eare, when they doe call and cry vnto him: there is not any of that glorious Court of Heauen, that will friend them so much as to speake a word in their behalfe. Should the Saints, whom they euer despised, *accounting their life madnesse, and their end to be without honour? Wis.* 5.4. Should the Angels, whose Ministry they haue refused and abused? if they did,

did, ſhould God himſelfe heare them, whoſe Spirit they haue ſo oftentimes grieued? And therefore *Iob* ſaid well, There is no vmpire, when God and man are at oddes, *Iob* 9. 33.

Reaſ.6. Now the laſt Reaſon which doth aggrauate the horrour of the wicked, *is the puniſhment of loſſe*; the conſideration of Heauens baniſhment, and Hels eternall impriſonment, is a ſufficient torture vnto the ſoule of the wicked, and as *Chryſoſtome* iudgeth it to bee much more bitter and irkſome, then the paines of Hell; yea, worſe then a thouſand Hells if there were ſo many, *Chryſoſt. ſuper Mat. Hom.* 33. according to our Sauiours ſaying, *There ſhall be weeping and gnaſhing of teeth, when they ſhall ſee Abraham, Iſaac and Iacob, and all the Prophets in the Kingdome of God, and they themſelues thrust out of dore*, Luk. 13. 18. *Where ſhal be Dogges, and Enchanters, and Whoremongers, and Murtherers, and Idolaters, and whoſoeuer loueth or maketh lies*, Reuel. 22. 15. And not only ſhall they be debard of the ioyes of Heauen, and glory of the Saints,

Schol. pœna damni.

Duplex eſt damnatorum pœna: nam & mentem vrit triſtitia & corpus flamma, Iſidorus de meditatione Ignis gehennalis.

Saints, but they shall be depriued of all Earthly comforts, and all their former delights. *The Pomegranat tree, the Palm tree, the Apple tree shall wither; the Apples after which their soule lusted, shall depart from them, and they shall finde none*: Yea, if a drop of cold water would comfort them, it shall be denied them; The Epicure shall bee depriued of his daintie dishes, the Drunkard, of his bowles of wine, the Adulterer, of his wanton Mistris, the Couetous, and Vsurer, of their gold, which they made their God. To conclude, they shall be depriued of all Heauenly ioyes, of all earthly comforts.

But I will begin to sing a Song of melody, and proclaime a yeere of Iubile vnto the children of God: *Consolemini, consolemini*; *Lift vp your heads* (saith our Sauiour Christ) *for your redemption draweth neere, Luke* 21. 28. There is a great Emphasis in the Greeke ἀπολύτρωσις, which doth signifie a freedome from captiuity, & a restoring vnto a former libertie. As if our Sauiour should say, The Church, as lõg

as

as she is in this world, she is like Israel vnder *Pharaoh*, held captiue in imprisonment and slauerie: But now at this great Assise, there shall be a gaole-deliuerie, an euerlasting freedome from all euils whatsoeuer: our life is wouen full of miseries; the best of it is but labour and griefe. We are borne into the world weeping and bewailing, as it were, our owne ensuing miseries; the progresse of our life is labor, the end is griefe. *Ioseph* was neuer wearier of the dungeon, *Daniel* of the Den of Lions, *Dauid* to dwel in the Tents of Kedar, then the children of God are to remaine so long in the Land of Egypt, in the Prison of this world; and therefore it is said, that they looke and long *for a Citie to come, whose Builder and Maker is God.* But then shall we be euerlastingly deliuered from all the miseries and calamities, which now we are subiect vnto: the soule shall be deliuered from disordred passions, as hope, feare, ioy and sorrow: the body from sundry outward calamities, as sickneſſe, paine, labour, reproch, from prouocations and intise-

Psal. 90. 10.

Diu viuere est diu torqueri, Aug. Tertul. vita carcer.

intiſements of the wicked world, from the power of the deuil, frō the ſlauery of ſin, from death, from hell; it is our marriage day, when our rotten bones ſhall be raiſed out of the duſt of the earth: & we ſhalbe clad with glory, & ſhal meet Chriſt in the clouds, *& ſhal be euer with the Lord*: Where we ſhall haue an euerlaſting Sabbath, ioy vpon euery ones head: ſorrow & ſighing ſhal flee away. Thē ſhal *we ſee God face to face*, & that *with theſe eyes*, ſaith *Iob. God ſhall wipe away all teares from our eyes, there ſhall be no more death, neither ſorrow, nor crying, neither ſhal there be any more paine, Reuel.* 21. 4. There ſhall be no more Winter, nor Summer, heat nor cold, day nor night, death nor hel. But there ſhall be *Vita ſine morte, Dies ſine nocte, ſecuritas ſine timore, &c.* There ſhall be life without death, day without night, ſecurity without feare, pleaſure without paine, tranquillity without labour, beauty without deformity, ſtrength without weakneſſe, euery thing that is good, without any thing that is bad: To conclude, *Eye hath not ſeene, nor* 1. Thc. 4. 17

eare

eare heard, neither hath it entred into the heart of man, the things which God hath prepared for them that loue him, 1. *Cor.* 2. 9. Let the faithfull soule sigh out this meditation, with blessed *Gregory, Bone Iesu, verbum patris, doce me facere voluntatem tuam, vt à spiritu tuo bono ductus, ad beatam illam proueniam ciuitatem.* O sweet Iesus, thou that art the word of the Father, teach me thy wil, that being guided by thy good Spirit, I may bee brought vnto that Citty, where there is *Certa securitas, secura æternitas, & æterna tranquillitas, & tranquilla felicitas, & fœlix suauitas, & suauis iucunditas.* Where there is Security, Eternity, Tranquillity, Felicity. *Vbi tu Deus cum Patre & Spiritu Sancto, regnas per infinita secula.* Where thou dost raigne as God, with the holy Ghost, world without end. Let vs therefore stand with our loynes girded, like good seruants waiting for their master: Let vs pray, that this Kingdome would come; & let vs ingeminate that of the Spouse, the Church of Christ, *Come, Lord Iesu, come quickly, Apoc.* 22.

Isa. 64. 4

Greg. in Psal. sept.

And

And here let vs reſt our thoughts a while, and ſettle our meditations on ſerious conſideration of this great day, not curiouſly to define or determine, how farre, or how neere, the day or yeere when theſe things ſhall be, it being lockt from vs, and kept vnreueyled in the ſecret counſell of God: yet wading herein as farre as *Herculeſ* Pillars, that is, as farre as the *word of God* will conduct: but where the *holy Ghoſt* is ſilent, and hath not a tongue to ſpeake, my penne ſhall not indite, nor my eare liſten thereunto. And firſt I will ſet downe the opinions and conjectures of others, touching the end of the world. *Auguſtine* reckoneth vp ſix Ages of the world, the firſt from *Adam* to *Noah*, the ſecond, from *Noah* to *Abraham*, the third from *Abraham* to *Dauid*, the fourth from *Dauid*, to the captiuity of *Babylon*, the fift frō the captiuity of *Babylon* vnto Chriſt, the ſixt from Chriſt, vnto the end of all things, the day of Iudgement. So that this Age in which we liue, is the laſt Age, and may bee termed the decrepit and

Auguſt. l. 1. in Gen. con. Manichees.

and old-age of the world: and if Saint *Iohns* time was the laſt howre, then ſurely theſe our times are the laſt minutes: *Then now the end of all things is at hand, and wee are they vpon whom the ends of the world are come,* and Chriſt is ready to iudge the quick and the dead. But how long this laſt Age, being the dotage of the world, will continue, it is conceald from men and Angels. *Auguſtine* told his friend *Heſchius* (curiouſly inquiring of the end of the world) that hee durſt not meaſure, limit or determine the times and ſeaſons which God hath put in his owne power; it may be euery mans anſwere vnto all ſuch curious queſtioniſts. There are very many of the learned Rabbins, who being ledde by their owne vaine and weake coniectures, would ſeeme to ſet downe a certaine ſet time of the end of the world, poſitiuely affirming the world ſhall indure ſix thouſand yeeres, and thoſe yeeres they doe diſtribute into two thouſand before the Law, two thouſand vnder the Law, two thouſand after the Law; where-

Oraculum a ſibyla Elie.

vpon

vpon ſome other faine, that the world ſhall indure ſix dayes, as it was made in ſix dayes, & the length of euery day to bee a thouſand yeeres; as if it had beene *Dauids* meaning where he ſaith, that *A thouſand yeeres in thy ſight are as yeſterday, Pſal.90 v.4.* Whereas his meaning is, that all things paſt, and to come, are preſent with God. Indeede it is the Deuils policy, becauſe hee would haue vs to put off farre from vs the euill day, and with the ſluggard in the Prouerbs, deſire yet *a little more ſleepe, a little more ſlumber*, to buſie vs with an infinite many of friuolous, idle, and vnprofitable queſtions, that we may neglect that *one thing which is neceſſary:* as namely, a careful preparation, rather then a curious inquiry, to *watch and pray*, according to our Sauiours counſell, leſt that day come on vs vnawares, and we found ſleeping: for as *Auguſtine* truly; Prophecies are ſooner fulfilled, then vnderſtood. *Of that day and houre knoweth no man; no not the Angels in heauen, neither the Sonne, but the Father, Mark. 13. 32.* If our

Prophetias impleri quàm intelligi, Aug.

Sauiour would haue reuealed this day vnto any, doubtleſſe hee would haue reuealed it vnto his Apoſtles, his ſecretaries, his fauourites, his followers, vnto whom hee imparted greater things, and better things, yet hee tels them flatly, *Non eſt veſtrum noſſe tempora, &c. It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power, Act.* 1.7. *Of the day and houre knoweth no man, no not the Angels.* The Angels abound with much knowledge, *naturall, experimentall*, and *reuealed*, vnto whom God himſelfe doth reueale certaine Ambaſſages to conuay vnto his children, and hauing farre better meanes of knowledge then wee haue, for as much as they know God *intuendo*, by his looking in his face, *Matth.* 18.10. But wee haue our knowledge, *diſcurrendo*, by diſcuſſing, reaſoning, diſputing, and that not a *priori* neither, but a *poſteriori*, by his backe parts, as hee hath manifeſted himſelfe in his works, being *mirabilis in maximis, mirabilis in minimis*, wonderfull in all his workes:

The

The inuisible things of him are clearely seen in the creation of the world, and are vnderstood by the things that are made, Rom. 1. 20. And yet *of that day and houre knoweth no man, no, not the Angels in heauen, neither the Sonne.* To let passe *Epiphanius* interpretation, & his witty, but wrested distinction of a twofold knowledge, * I will, vnder the correction of the Learned, shew, how Christ knowes the day, & yet how he is ignorant of it. It should seeme strange, that the wisedome of God should bee Ignorant of those things which are in God, neither can it be said, that Christ being GOD and man, in one person together; his Deity should not informe his Humanity, as our soule doth the body, but leaue it destitute of knowledge: for in Christ, saith the Apostle, *i.* in his humane nature, *dwelleth the fulnesse of the Godhead bodily, Colos.* 2. 9. Christ himselfe being the best and truest interpretour of his owne words, thus expounds himselfe, *As the Father gaue me commandement, euen so I doe, Iohn* 14. 31. Therefore because Christ

Epiphanij in illum locum expositio est valde arguta & detorta, Martyr.

* *Executionis Scientiæ.*

Θεάνθρωπος.

was sent as an Ambassadour, to declare and manifest the will of the Father, hee would neither do, or speake any thing, but that vnto the which end hee was sent: as therefore hee was an Ambassadour, sent out of the bosome of the Father, he is said to be ignorant, because he had no commission to reueale it: According to that of *Aquinas, Dicitur nescire, quia non facit scire*: He is said not to know, because hee would not haue vs to know; thus hee told his Disciples, *It is not for you to know the times and the seasons, Act.* 1.7. I will conclude with the saying of *Augustine, Ne nos addamus inquirere, quòd ille non addidit dicere, Secret things belong vnto the Lord, reuealed things vnto vs, Deu.* 29. *verse* 29. Let vs not dare to pry into the Arke of the Lord, striuing to know that which is impossible for vs to know, it being reserued vnreuealed within the secret bosome of his sacred Maiesty.

Aquinas part. 3. *q.* 10. *Art.* 2.

Aug. Epist. 146.

The word of God affoordeth vs certayne signes and prognosticks, whereby wee may conclude of a certainty, tha

that that day is not farre off: the firſt is this:

The reuealing and comming of Antichriſt. *Antichriſt muſt firſt come*, ſo ſaith the Apoſtle. *That Man of ſin muſt firſt bee reuealed, before that day come, that ſonne of perdition*, 2. *Theſſ.* 2. *ver.* 3. *Little children*, ſaith S. Iohn, *it is the laſt time: and as you haue heard Antichriſt ſhall come, euen now are there many Antichriſts, whereby we may know that it is the laſt time*. 1. *Ioh.* 2. 18. I neede not proue that the Pope of Rome is Antichriſt: many by their writings haue made this plaine and apparent, and diſcouered that Man of ſinne, vnto the whole world, as manifeſt to bee Antichriſt, as he is Pope. Antichriſt the foreſunner of the end of the world.

The ſecond ſigne, that the day is at hand, *is*, an Apoſtaſie from Faith, and from ſound Doctrine, of which the Apoſtle ſpeaketh: *Now the Spirit ſpeaketh expreſly, that in the latter times, ſome ſhall depart from the faith, giuing heed to ſeducing ſpirits, and doctrines of Deuils*, 1. *Tim.* 4. 1. And is not this time come to paſſe already? are not many

carryed about like vapours in the ayre, with euery blaſt of vaine Doctrine, hauing itching eares, affecting alwayes ſome new fangled point or other? what a diſpute beginnes there to bee about that Twinne of our ſaluation, *Faith* and *Repentance*, touching the priority of them? which makes me thinke, that either men haue no repentance, or elſe no faith: vnleſſe both conſiſt vpon the tippe of the tongue, in prattling, not in practice.

The third is the promulgation of the Goſpell ἐν ὅλῃ τῇ οἰκουμένῃ, throughout the whole world. So ſaith our Sauiour Chriſt, And this *Goſpell of the Kingdom ſhall bee preached throughout the whole world, and then ſhall the end come*, Mat. 24.14. *It muſt bee publiſhed among all Nations*, *Mar.* 13. 10. And is not the ſound thereof already gone forth into the ends of the earth? is it not ſpred already from *Dan*, euen vnto *Beerſheba*? from one Sea coaſt vnto another?

The fourth is, the riſing vp of falſe Chriſts and falſe Prophets. *Many ſhall come in my name* (ſaith our Sauiour Chriſt)

Christ) *saying, I am Christ, and the time draweth neere,* Luke 21.8. *And many false Prophets shall arise, and deceiue many,* Matth.24.11.

The fift signe is, *Iniquity shal abound,* Matth.24.12. There shall bee such a generall infection of sinne, *Men shall be louers of their owne selues, couetous, boasters, proude, blasphemers, disobedient to parents, vnthankefull, vnholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; Traytors, heady, high minded, louers of pleasures, more then louers of God, hauing a forme of godlines, but deny the power thereof,* 2.Tim.3.1.2.3.4. And this is Gods ordinary proceeding against sinne, hee doth neuer punish generall, vntill sinne bee growne generall. God neuer washt away the inhabitants of the earth, with the waters of his wrath, *vntill all flesh had corrupted his way vpon the earth, vntill the earth was filled with cruelty, and all the imaginations of the thoughts of mans heart were euill, onely euill, continually euill,* Gen.6.5.11.12. The Lord neuer

The fift signe is the generality of sinne.

rayned downe fire and brimstone from the Lord, out of heauen, vpon those two Cities, *Simeon and Leui* like, sisters in sinne, vntill hee had made enquiry whether there were any righteous men amongst them; for the Lord, had it not derogated from his Iustice, and so consequently from his glory, in not being a iust reuenger of sinne, was as willing, and as well contented, as *Abraham*, that Sodom should be saued, for euery petition returned vnto *Abraham* with some aduantage: and most comfortable is it, the Lord neuer ceased graunting, till *Abraham* ceased asking; but in the end there being such a penury, such a scarcity, such a nullity of good men, that the Lord destroyed them with fire and brimstone, and so it remaines vntill this day, as a monument of Gods wrath, a Sea of fire and brimstone. If we trauell vnto that great City Ierusalem, the Metropolis of the world, the Lady of the earth, the perfection of beauty, wee shall finde it but a heape of stones. But what did moue the Lord to destroy so famous a City, called

Mare mortuum.

called the City of God, the habitation of the most Highest, a place where he did delight to dwell? yet sin had made her infamous and odious in the sight of God: the contagion and infection of sinne was generall, and that not only some kinde of sinnes, but all sinne, *all oppression*, that is, all kinde of sinne: and well may it bee, for oppression is a crying sinne, and they that make no conscience of great sinnes, surely, will not make conscience of lesser; and these sinnes were not committed in corners, or by-lanes, but in the open streets, in the market place; men were growne impudent in sinne; *all oppression was in the midst of Ierusalem, Ierem. 6. vers. 6.* sinne was growne generall, *Ierusalem was a denne of Theeues*; there was no righteous man found throughout the whole City, that executed iudgement, and sought the truth; No, nor at the Court, amongst the great Men, amõgst the Rulers, amongst the Noble men, *These haue altogether broken the yoke, and burst the bond*: no, nor yet amongst the Prophets, for they propheſie falſely,

Synechdoche speciei.

ly, and the Prieſts beare rule by their meanes, that is, both agree together, in a mutuall and meere colluſion of the people, as the Pope with his orders of begging Fryers: firſt, they robbe and deceiue the people, and then they diuide the ſpoile, *Ierem.* 5. 1. 5. 31. To conclude, ſinne was as generall in Ieruſalem, as euer it was in the old world when it was deſtroyed with water, or in Sodome, that City of pride, luxury, idleneſſe, when it was burnt with fire; ſo Ieruſalems puniſhments were paralell to her ſinnes; her ſinnes were generall, her iudgements were as generall: There is not one ſtone left vpon another, of ſo many ſtately buildings, on which the Iewes ſo confidently preſumed, and ſo preſumptuouſly inſulted ouer the Romanes, ſaying, that if the Romans had wings, yet they could not flye ouer their wals, and inuade their City.

Ioſeph. l. 6. biſt. Iud.

And is not ſinne growne as generall in this world, as euer 'twas in the old world, or in Sodome, or in Ieruſalem? may we not as iuſtly take vp the com-

plaint

plaine of *Isay* in his time? *Both head is ſicke, and heart is heauie, Isai* 1.5. where, by *head* (as Interpreters obſerue) is meant the King (for the Prophet ſpeaketh vnto the Iewes, as if they were one body) and when the Prophet complained of this ſickneſſe of the head, he meant *Ahaz*, who then was head of the Kingdome, and his diſeaſe was not in the foote, as *Asa* his gout, but in the corruption of his life, *hee did nothing that was right in the ſight of the Lord his God*, 2.K.16.2. & the hart is the Prieſts that if they be ſuch as they ſhould be, may very well reſemble the heart, that as the heart communicateth vitall ſpirits vnto the whole body, ſo the Miniſters of God ſhould endeuour to create the life of grace in euery mans ſoule: But if, like the heart, they do not employ themſelues in their peculiar office and dutie, preaching the Word of God in ſeaſon and out of ſeaſon, quickning the members that are dead in ſin, and endeuouring daily the conuerſion of ſoules, by wholſome doctrine, and holy conuerſation; then are they not

hearts

hearts any longer, but harmes, and in Gods due time they shall bee trodden vnder foote like clay in the streete, or cast out with vnsauory salt to the dounghill. The foot may not find faule with head or heart: only I will ingeminate the Prophets words, *Both head is sick, and hart is heauy*: The matter which I haue in hand, forceth mee to shew the generalitie of sinne, and so consequently the propinquity of the general Iudgement. If God should looke downe from heauen vpon the children of men, and marke what is done amisse in this our sinful Sublunarie, he may see that al are gone aside, euen from the highest to the lowest, from the youngest to the eldest, from the richest to the poorest, from the Eagle to the Wren, *They are altogether become abominable, there is none that doth good, no, not one*, *Psalme* 143. The foundations of the Earth are out of course, sinne hath gotten the vpper hand, iniquity aboundeth, vertue is disgraced, vice aduanced. Sin now adaies is growne vnto such a presumption, and that notwithstanding the sword

ſword of Authoritie, which vnleſſe it lay vnſheathed in the hand of the Magiſtrate, *bearing it in vaine*, were able to deſtroy this Hydra of ſinne, though new heads budded out continually. It it recorded of a French Ambaſſador in the time of King *Richard* the third, how he told the King, that there were three great Whores in England, Pride, Couetouſneſſe, Luxurie: If this Ambaſſador were to come againe, he may tell the King, that there are more then tenne times three; not a ſinne but hath his mate: Pride and Ambition, Couetouſneſſe and Extortion, Adultery and Fornication, Flattery and Diſſimulation, Striſe and Contention, Swearing and Forſwearing, Lying and Curſed ſpeaking, Chambering and Wantonneſſe, Striſe and Enuying; nay, more ſinnes then I can name, and ſuch ſinnes as are not to be named.

Si ſuperbientibus angelis Deus nõ pepercit, quantò minùs tibi putredo & vermis? Bernard.

To inſiſt a while vpon ſome particulars, to begin firſt with the firſt, that firſt ſinne of Pride, ſo hatefull in the higheſt Eye, that it threw the Angels out of Heauen, whereby they became reprobate

reprobate Deuils: and yet no ſinne ſo common, none growne more generall, then this ſinne of Pride. Were the daughters of Zion euer more proud and haughtie, then our Dames of England? who are ſo farre from being like *women that profeſſe the feare of God*, 1.*Tim.* 2. 10. that they ſcarce looke like the creatures of God, being ſo miſcreate ofttimes, and ſo deformed with their French, their Spaniſh, and their fooliſh faſhions, with their Plumes, Fannes, Feathers and Fardingales, Velluet Vizards, that they looke rather like ſome Antickes, Maskers, Maygames? *Eſaias* Text of faſhions is multiplied by the fancies of our time: *Their bonnets, and their bracelets, their ſlippers and their muffelers, their vailes, their wimples, and their criſping pinnes, their round tyers like the Moone, Iſaiah* 3.19. Yet he makes no mention of the yellow Ruffes, of their perfumed ſhagged haire, which neuer grew vpon their ownehead; nor of their painted faces: a pretty artificiall meanes to mend the workmanſhip of their Maker. But I thinke,

thinke, that the Myſtery of this art may rather be reduced to the common place of whoriſhneſſe, or in a neater tearme, the *attire of an harlot*, *Prou.* 7. that as *Eraſmus* ſaid of a Lyar, *Oſtende mihi mendacem, & oſtendam tibi furem*, ſhew me a Lyar, and I wil ſhew thee a thiefe: ſo ſhew mee a painted face, may I ſay, and I will ſhew thee a whore, for ſhee dwels at the Signe of a painted face. Neither is this ſinne of pride peculiar vnto women onely, but alſo to men, for they are almoſt become like vnto women, as though they were willing to change ſexes with them. In the time of Popery, as one ſaies wittily, England was made an Aſſe to beare the burthen of the Popes taxations: but now England is metamorphoſed into an Ape, an imitator of all faſhions, of all Countries and Nations, France, Spaine and Italy, &c.

To leaue pride as an vgly monſter, and to ſpeake of the generalitie of the ſinne of whoredom, which deſerues the ſecond place in Satans Kingdome: The baſe-begotten-baſtard-broode that this

this sin brings foorth into the world, manifests the generality of it: for almost what Parish within this Kingdom, nay, almost in the whole world, but hath an adulterous issue within it? and whereas one hath none, another hath two. Beside, how is the bed of honourable marriage abused by vnlawfull mixtures? God that is *vnus* one, as *Bernard*, *Vnissimus*, most one, hath made *vnam*, one woman *vni*, for one man, and one man for one woman; so speakes the Prophet; *And did hee not make one?* where God sends vs backe to the coppie, and first institution of marriage, he made one man for one woman, *Adam* for *Eue*, and ioyned them both together in one inuiolable band of honorable wedlock, *Ge.* 2. 24. *Yet had he abundance of spirit*, that is, by that selfe same secret inspiration, whereby *Adam* became a liuing soule, by that same powerfull influence, if I may so speake, God could haue created more men for one woman, yet he did not. And why would he not? *Because he sought a godly seede*; that is, as marriage is honourable, so

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the fruite of this diuine ordinance ſhould bee holy, not illigitimate, not baſtards, not a promiſcuous ſeede, *Malach.* 2.15. But alas, how is the ende of marriage peruerted? how doth *euery man neigh after his neighbours wife? Ieremie* 5.8. That is, men are as ſhameleſſe, and as reſolutely impudent in this filthy fact, like *welfed horſes, that haue no vnderſtanding, Pſalm.* 32.9. which the Prophet calles the ſinne of *abomination, Ezek.* 22.11. How doth euery man *lay waite at his neighbours doore? Iob* 31.4. that is, by priuate ſtealth, to warme anothers bed, leauing *their owne ciſternes, the wife of their youth, to embrace the boſome of the ſtranger, Prou.* 5. But I will leaue this ſinne in ſecret where it is committed: for the ſilent night onely is guiltie of theſe vnchaſt actions, and ſecret chambers are only priuie vnto theſe works of darkeneſſe: this ſin is more ſuſpected then knowne, and yet knowne too well, to be too too generall.

Drunkenneſſe may be the third head of this monſtrous Hel-hound, and *Cer-*

berus of ſinne: how generall is this ſhameleſſe, ſwiniſh, idle, baſe, beaſtly ſinne growne! It was once but one mans ſinne, and of infirmity too, as not knowing the vertue of the grape, nor the qualitie of that liquor: and long ſince it hath beene ſcorned, as the beggers fault. Hence came the Prouerbe, *As drunke as the Begger.* But now adayes it is reputed not only the Seruingmans complement, but the Gentlemans grace. *Seneca* ſpake wel of theſe times, *Habebitur aliquando abrietati honor, & plurimum capiſſe vini, virtus erit,* The time ſhall come, that honour ſhall be attributed to drunkenneſſe, and to drinke much wine, ſhall bee accounted vertue and valour. How many now adaies draw their whole Patrimonie thorow their throate; making a practice, almoſt a profeſſion of drunkenneſſe: *riſing vp earely to follow ſtrong drinke, and ſo continue vntill night, till wine enflame them?* *Iſaiah* 5.11. And as the Wiſe man ſpeaks, *tarrie long at the wine, Prou.* 23.29. Our Tauernes, our Innes, and Alehouſes, were they well lookt

Chryſoſt.

lookt into by the Magistrate, would yeeld too many of such kind of stayers by, who, vnder pretence of drinking a pot or two, fill their braines ere they go away and emptie their purse.

I will not insist any longer in discoring Satans kingdom. From the generalitie of these sins, we may conclude an vniuersalitie of all the rest. What sin is there, but is growne as generall, as euer the Plague was in any citie or countrie? like *Naamans* leprosie, it hath ouerspred the whole body; *From the sole of the foote, to the crowne of the head, there is no soundnes, but wounds, swellings, & putrifying sores, Isa.* 1.6. Sin is growne vnto such an height, and to such a head, that it is safer for a man to commit sin, then to reproue it; *and hee that refraineth his foote*, and runneth not into the same excesse of riot, shall *be a prey*, a scorne, a byword, a derision, a laughing stocke. *Behold, the regions are white vnto harvest*, sinne is ripe, euen to the full growth; and therefore assuredly it will not be long ere the Lord sends foorth his Labourers, those winged executioners of his wrath, with sickles in their

hands, to gather the wicked into bundles, that they may be cast into hell. It is the Lords gracious and mercifull dispensation to prorogue a while the tearme of his comming, because wee should haue a little more time to repent in, and so be left without lesse excuse. Let vs then vse the Lords patience, as a spurre and prouocation vnto repentance, so saith the blessed Apostle propheſying of the Atheists of our time, who doe not sticke to say, *Where is the promise of his comming?* Sheweth what vse they should make of the seeming slacknes of his comming, *his long suffering*, is an argument that the Lord *is not willing, that any should perish, but that al should come to repentãce*, 2. *Pe.* 3. 9 And thus mercifully the Lord dealt with the old world; after hee had threatned their destruction, hee gaue thẽ *one hundred and twenty yeeres to repent in*, *Gen.* 6. 3. Put not then off farre from thee the euill day: if the Lord seemes slack, it is because thou shouldest flye speedily with *Lot* vnto *Zoar*, that is, accelerate thy repentance. Almighty God hath already whet his sword,

ſword, and bent his bow, and made it ready, how ſoeuer he may ſeeme ſlack, yet he may eaſily come before thou art ready; if hee doth come, thou being vnprepared and vnprouided, aſſuredly he will pay thee home for thus abuſing his patience. The Heathen writer could ſay thus much, *Deum grauitate ſupplicij compenſare tarditatem puniendi*, the greatneſſe of his puniſhment ſhall recompence the ſlackneſſe of his comming, when he doth come: when *Deus & dies vltionum conuenerint*, when the God of vengeance, and the day of vengeance ſhall meet together, thou ſhalt bee payed home for altogether. I will conclude with that queſtioned Authour to the Hebrewes: *Yet a very little while, and he that ſhall come, wil come, and will not tarry*, Heb. 10. 37. *Valer. Max.*

The laſt vſe ſhall bee an exhortation to repentance, and that betime, while wee haue time: *Walke*, ſaith our Sauiour Chriſt, *in the day*, *Iohn* 11. *v.* 9. that is, in thy life, which is but a moment, a ſpanne of time, *The night commeth wherein no man can worke*, *Iohn* 9. *v.* 4. that is, the night of thy death,

which is the concluſion of the day of thy life, and then there is no more time to worke out our ſaluation. For an Angell hath ſworne from *heauen, by him that liueth for euermore, that time ſhall be no more, Apoc.* 10.6. that is, after this acceptable time, no more time for repentance, no more daies of ſaluation. The Apoſtle wils vs to *doo good while we haue time*, intimating therby, that after this time, there is no more time. *Vita aut hic amittitur aut tenetur: cùm iſthinc exceſſum fuerit, nullus pœnitentiæ locus, nullus ſatisfactionis effectus*: Life here is either got or loſt; for when we goe out of the body, there is no place for repentance, no effect of ſatisfaction; if we haue ſinned to day, and haue not repented, it may be wee ſhall haue leaue of the Lords patience, to learne it better another day: but after the tranſmigration of the ſoule from the body, there remaines nothing elſe, but a *fearfull looking for of iudgement*. It ſtands vs therefore vpon the ſaluation of our ſoule, to looke before wee leape, to be certaine that wee haue one foote vpon the border of *Canaan*, before wee leaue

leaue our earthly tabernacle. Let vs make our election sure vnto vs, by true and speedy repentance, and seale vp this comfortable conclusion to our soules, that our sinnes are pardoned in the bloud of Christ. Suppose that the generall day of Iudgement were farre off, and that this day of saluation were to shine vpon this Land, still on to the worlds end: yet what is that to thee or mee? the day of grace endeth to thee and mee, at the day of our death; after that, the Lord shall neuer offer mercy vnto vs. It is the gracious and merciful dispensation of almighty God, who when hee may iustly cut thee off, as thou art committing of sinne, and throwe thee downe to hell, yet hee giues thee space and time to repent of this thy sinning, and so thy sinnes may bee done away. Thus our Sauiour speaking of *that woman Iezabel*: for so the holy Ghost points her out, by the finger, as it were in contempt, saith, *That hee gaue her space to repent of her fornication, and shee repented not, Reuel.* 2. 21. Meaning, hee did let her liue to repent, whereas if hee had cut

her off before, hee had taken from her the time of repentance. Thus after he had threatned a Deluge and destruction vnto the old world, hee gaue them many yeeres to repent, before hee washt them away with the waters of his wrath. He gaue *Sodom* & *Gomorrah*, two sinfull Cities, hee gaue them a time to repent. *Ninive* had a time, *Iernsalem* had a time, two and fortie yeeres after the passion of Christ, the Figge Tree had a time, the *foolish fiue Virgins* had a *time* when they might haue entred, nay, God giues a time, and lends a long space vnto the most prophane, to make them the more inexcusable; Cursed *Cain*, prophane *Esau*, desperate *Iudas*, they had all a time. This gracious proceeding doth the Lord obserue and keepe, and will vnto the worlds end; hee giues vnto some of vs twenty yeeres, vnto some thirty, vnto some forty, vnto some fifty, euen vntill gray-headed Age, the blossome of the graue, bids vs prepare our winding sheete. And if in all this time, which in all is but a sparne, a moment, a small scantling, wee let it slippe vntill our

Christ. obseruat.

Hoc momentum vnde dependet æternitas, Aug.

our glaſſe bee all runne out, and the thred of our life cleane cut off; then are wee left without excuſe, and our end is damnation. The children of this world are wiſe in their generation, they take their time and opportunity. The Marchant buyeth while the Mart laſteth, the Souldier fighteth while the battell indureth: the Husband-man ſoweth while it is winter, reapeth when it is ſummer. That faithfull meaſurer of time, heauens great Ornamēt, obſerueth his riſing and ſetting. The Sunne, the Moone and Starres keepe their conſtant reuolution according to the will of their Maker, in the firſt Creation; *The Storke, the Turtle, and the Crane know their appointed time, Ierem.* 8.7. But man neglects his time, and lets it ſteale away one day after another, vntill the day of grace bee cloſed vpon him. Wee are called vpon to repent in the dayes of our youth, before ſin is habituated, & cuſtome of ſinning hath taken away the ſenſe of ſinne. *Remember thy Creator in the dayes of thy youth, Eccleſ.* 12.1. But men for the moſt part refuſe to repent vntill they

be

be old, and ſo by a iuſt iudgement of God, they goe downe to the *graue, hauing their bones full of the ſinnes of their youth*; for how almoſt is it poſſible that we ſhould repent truely, when wee be old? repentance is ſo hard and difficult a thing, a heauy burthen, a difficult duty; Age of it ſelfe is a burthen, a ſickneſſe, a languiſhing diſeaſe: the Sergeants and Officers of Death haue arreſted euery limbe, & haue taken vp the whole body, as an habitation of death. One crieth with the *Shunamites* child, Alas, my head, alas, my head, another with with *Antiochus*, My belly, my belly, the third with *Aſa*, My feet, my feete: this mans limbs tremble as a reed ſhaken with the winde, another mans limbes are like the dead boughes of a dying barke, one laboureth in one diſeaſe, another in another, one in the chollicke, another in the ſtone; this mans eyes begin to waxe dimme, his eares deafe, his wind-pipes euen ſtopt vp with flegme, his teeth falling out of his head, his hands poſſeſt with the palſie, his legges not able to beare vp his body, his knees ſtrike one againſt another,

Non vita longa, ſed longa ægritudo.

Shaking Palſie.

Dead Palſie.

then, his backe not able to beare the waight of a Graſhopper: and when man is brought vnto ſuch an exigent that hee cannot put off, or put on his owne clothes, how ſhall he put off ſins, and put on newneſſe of life? Surely, I ſee not how he can repent, vnleſſe hee repents that he hath liued too long, and therfore they wiſh for welcome death: when little doe they well conſider, that death is the diſſolution of a miſerable life, but a paſſage to a worſe, a gate, an entrance to hell, if they dye vnrepentant. *Auguſtine* his counſell in this caſe is very heauenly, and very worthy to be embraced. *Age pœnitentiam dum ſanus es, ſi ſic agis, dico tibi quod ſecurus es, quia pœnitentiam egiſti eo tempore quo peccare potuiſti: ſi vis agere pœnitentiam, quando iam peccare non potes, peccata te dimiſerunt, non tu illa:* Repent while thou art in good health, if thou doſt ſo, I tell thee, thou art ſafe, becauſe thou repētedſt, whē thou couldſt haue ſinned; if thou doſt repent, when by reaſon of the weakeneſſe of thy body, thou art not able to performe the workes of darkneſſe, ſinne hath left thee,

Lib. de Vtilitat. pœn. agend.

thee, thou haſt not left it. The Deuill is as well contented as thy ſelfe, that thou ſhouldeſt put off and deferre the time of repentance, for he deſireth nothing more then to ſteale away from man the time of Grace. In this the Deuill is like the raking Vſurer, who feeding the prodigal humor of vnthrifty Gentlemen, giues day from time to time, vntill hee hath winded and wreſted their inheritance from them: euen ſo deales the Deuill, hee will perſwade thee that thou needeſt not to repent as yet, ſtay vntill to morrow; thou art yong & luſty, thou haſt much ſtrength and marrow in thy bones, follow thine owne pleaſures, fulfill the vanities of thine owne affections, let repentance alone vntill thou be old, and canſt doe nothing elſe; and ſo ſtealeth away one day after another, vntill the day of Grace be gone paſt recall or recouery. Let vs therefore labour for ſpeedy repentance: it is ſufficient that wee haue ſpent the former part of our life in ſecurity, ſinne, and ſenſuality, in a falſe perſwaſion of a bleſſed eſtate, when we are moſt accuſed: let vs leaue off to

ſing

finga *lullaby* to our ſoule any longer; let vs lay aſide the waxen wings of a preſumptuous faith, and fall downe vpon the humbled knees of a broken heart; God reſpecteth and caſteth an eye vpon none, but ſuch as are of a contrite and broken heart; let vs not dare to ſay any longer, that *wee haue Abraham to our father*, that is, that we are iuſtified, and *yet we bring not forth fruits worthy amendment of life*. For the bloud of Chriſt belongs not vnto thee, vnleſſe thy heart doth firſt bleed for ſinne: this fountaine of bloud belongs vnto none, but vnto the houſe of *Dauid*, that is, vnto ſuch as are true penitentiaries, as *Dauid* was, who in the night time drowned his bed, and in the day time made his couch to ſwimme with the teares of true repentance: then, and neuer til then canſt thou be aſſured of the remiſſion of thy ſinnes; vntill thou art come to the ſight of thy ſinnes, thou canſt neuer gaine that comfortable cõcluſion, Chriſt came into the world to ſaue ſinners, I finde that I am a ſinner, and that not an ordinary ſinner, but the chiefeſt of ſinners, therefore hee came

Luk. 3. v. 8.

to

Act. 3.19. to saue mee. *Repent therefore, that thy sinnes may bee done away, when the time of refreshing shall come from the presence of God.* and that with all speede. *Pharaoh* bad *Moses* pray for him to morrow: but doe thou repent to day, thou knoweſt not whether thou ſhalt liue vntil to morrow, thy life is but a flower flouriſhing to day, fading to morrow, but a bubble ſoone blowne vp, ſoone blowne out: thou maiſt dine in all thy royalty with *Balthaſar*, carouſe in golden bowles, yet ere thy dinner be ended, ſuch is the vncertainty of our fleeting life, thy ſoule may bee diuorced from thy body, and thy body fit for no company, but the wormes. It is not to morrow that God requireth, but to day: To day if you wil heare my voice, *Heb.*3.15. Remember that there will be a day, when there will be iudgemẽt without mercy, when if thou neglectſt this day of ſaluation, this acceptable ſeaſon, thou ſhalt bee caſt to Hell, and there ſhalt lye in miſery, howling, and crying out, O miſerable wretch that I am, what did I meane, that I did not confeſſe my ſins, repent and turne

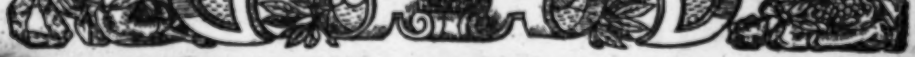
to

to God, when I was vpon earth? now I see others partakers of heauenly ioyes, and I thrust out and cast into these miserable torments; where thou shalt bee inforced to say, O how iust are Gods iudgements! I was spoken vnto, but I would not heare: I was instructed out of *Moses* and the Prophets, and intreated by the Ministers of Christ to repent; but I stopped mine eares against their admonitions. How doe I iustly feele that, which nothing could make me feare? Let vs not therfore neglect this opportunity, this space which is our life time, & a time which God in mercy hath allotted vnto vs to repent in: after this time repentance will neuer be preached any more, nor sinnes pardoned. *Hic namque peccatorum remissio, vbi peccatorum commissio, hic nobis prompta medela est, post autem clausa est omnis medicina salutis.* For sinnes are remitted here, where as they were committed. Heere onely haue wee the *Balme* of *Gilead* to cure the wounds of a sinfull soule, but hereafter all medicines of saluation shall bee lockt from vs, and we from them. τὰς μυροθήκας Nazian.

Basil. *Quemadmodum arbor ceciderit, ita & iacebit, &c.* Basil. This present time in which wee liue, is the time of repentance and remission of sinnes. *Frustra sibi homo post hoc corpus promittit, quod in hoc corpore temporis neglexit,* August. *Augustine.* And therefore in vaine doth man promise vnto himselfe, that after this life, which he doth neglect to obtain in this life. This is our day, the next is the Lords day, wherein he will come to iudge euery man according to his wayes; as the Tree groweth, so it falleth, and as it falleth, so it lyeth; as men liue, so they die, and as they die, so they come to iudgement. In what sinnes soeuer wee dye vnrepented of, in the same shall wee bee iudged and condemned. Let vs learne therefore, in our growth to grow the right way, let vs looke toward Ierusalem, growe toward heauen, that is, let vs liue well, that wee may dye well: so that at the worlds generall iudgement, at the resurrection of the iust, wee may *meet our Sauiour in the ayre, and be euer with him.* Amen.

Come, Lord Iesu, come quickely.

FINIS.



THE GREAT DAY,

OR,

A SERMON, SETTING forth the desperate estate and condition of the wicked at the day of Iudgement.

Preached at Saint Andrews in *Holborne at London.*

By *Nathaniel Grenfeild*, Master of Arts, and Preacher of the Word of God at Whit-feild in Oxfordshire.

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1615.


BIBLIOTHECA

TO THE RIGHT WORSHIPFVLL SIR GEORGE SPEAKE, Knight,

N. G. wiſheth heartily all happineſſe.

SIR,

THE *Wiſe mans cenſure concerning the many Booke-makers of his time, meethinks, as much taxeth this Writing world of ours, wherein men are almoſt no men, vnleſſe they be men in print; all is but a Cõmentarie vpon the Prea-*

Morbus inſanabilis ſcribendi cacoëthes, Iuuenal. Quod de ſcriptis ſacris authore ſpiritu ſancto dici non poteſt, ve-

rũ de illis, quę vanitas humana exculpit quotidie, *Fayus.* Traditiones, decreta Pontificum, Canones generalium conſiliorum, quoad obſequij & fidei neceſſitatem præſertim refelluntur.

chers words; Of making many bookes there is no end, Eccl. 12. 12. *I wish to God that there were once an end (which I feare me, will not bee vntill the world ends) of making such bookes, as serue to no end, but to the corrupting of maners, infecting the hart, weakening zeale; and that some good* Augustus *would banish them, (as hee did* fleshly * Ouid) *out of our Bethel, Christian England, into some* Bethauen, *into some Idolatrous, Superstitious, and Heathenish Nation, that worship the Sunne and the Moone,* Castor *and* Pollux, *Rats and Mice, in stead of the true God of Heauen; or sent backe for Vagrants into* Italy, *or the Stewes of Rome, where, like an adulterous broode, they were first borne and bred; or that they were all serued with the same sauce, as (by* Stapletons *report) Saint* Ephraim *wittily vsed two bookes*

* Amatoriæ Nasonis, in quibus non est tutum rudem exerceri, *Erasmus.*

Stapleton. Præfat. Moral.

bookes of Apollinaris, *who finding them in a womans keeping, borrowed them of her, and glued the leaues ſo hard together, as the booke could neuer after be opened. For (as one ſaith well) ten Sermons at Pauls Croſſe doe not ſo much good for moouing men to true doctrine, as one of theſe bookes doe harme, with entiſing men to ill liuing; and that more Papiſts are made by the merry bookes of Italy, then by the earneſt bookes of* Louaine; *ſo that they doe not only win the wils of the weake vnto wantonneſſe, but tend ſomething to the corrupting of true religion. Saint* Iames *reproues very ſharply thoſe, that with the ſame tongue bleſſe God, & curſe man,* Iam. 3. 9. *Why then ſhould the ſame Caracters ſet foorth* Machiauels *workes and* Moſes *writings, Chriſt and Belial, the vnchaſt loue of wanton Heathens, and the*

chast and reciprocall loue of Christ and his Church? But as for such bookes as haue our Sauiour for their subiect, the holy Ghost for their Author, Gods glory for their end; that are like so many Cannons planted against the Gates of hel, that tend wholly to the demolishing of Satans Kingdome, vndermining the Bulwarks of Babylon, but building vp the Walles of Ierusalem, why should not the sound of such goe foorth into the ends of the world? and when they sound foorth, the end of the world? To which end, I haue preacht pend, and through the importunitie of others, contrarie to mine owne minde and meaning when I preached, now imprinted this little Tract and Treatise; how free I am from Salomons censure of such as print themselues, let him that is wiser then Salomon bee a witnesse: I am bold to sly vnto your

Wor-

Worſhip, and to entreate you, that you would vouchſafe to bee cald a Patron vnto it, as you are to learning, though farre (I muſt confeſſe) below your worthineſſe: The many teſtimonies of your loue from time to time toward my eldeſt Brother and my ſelfe, doe challenge more at our hands, then my penne can expreſſe, or the weakeneſſe of our vtmoſt power make the leaſt requitall. A handfull of water was fitter to be powred into a Beggars diſh, then to be preſented vnto a King: yet a King accepted of it, though a beggar gaue it, becauſe he gaue what he had, and had no better to giue: nay, it is acceptable to God (if we haue no greater gift to offer) to caſt a mite into the Lords Treaſurie: whereby I am induced to conceiue, that you will no leſſe willingly accept of this Paper gift of mine, a Schollars Mite, the trueſt teſti-

moniall of mine intimate affections, and manifestation of my duty: what is wanting, shall bee supplied in praying for you vnto God, for your preseruation, and for an encrease in all spirituall graces, namely, of faith, which may keepe you from trembling at the day of your death, and in the day of Iudgement. From Whitfield, Iuly *the* 10.

Your Worships to be com-

manded in the Lord,

NATH. GRENFEILD.

THE GREAT DAY.

REVEL. 6. 15. 16. 17.

15. *And the Kings of the earth, and the great men, and the chiefe Captains, and the mighty men, and euery bondman, and euery free man, hid themſelues in the dennes, and in the rockes of mountaines,*

16. *And ſaid to the mountaines, and rocks, Fall on vs, and hide vs from the preſence of him that ſitteth vpon the Throne, and from the wrath of the Lambe:*

17. *For*

17. *For the great day of his wrath is come, and who can ſtand?*

THis Chapter contains in it ſixe parts, and euery part the opening of a *Seale* by the *Lambe*, and euerie *ſeale* a diſtinct myſtery: the ſoure firſt *Seales* being opened, mention is made of foure *Riders*, riding vpon foure *horſes*, of foure different colours, a *white*, verſ. 2. a *red*, verſ. 4. a *blacke*, verſ. 5. a *pale*, verſe 8. vnto the beholding whereof, Saint *Iohn* was inuited.

Adiunctis. *Arcu.* *Corona.* *Effectu.* *Fine.*

The firſt *Rider* is deſcribed by two adiuncts, *a Bow and a Crowne was giuen vnto him*, verſ. 2. Secondly, *by the effect, conquering*. Thirdly, *by the end, to conquer*, verſ. 2.

Poteſtate. *Inſtrumento.*

The ſecond Seale being opened, the ſecond Rider, which Saint *Iohn* was willed for to come and ſee, is deſcribed: firſt, by his power, *power was giuen vnto him, &c.* verſ. 4. Secondly, by an

an inſtrument; *there was giuen vnto him a great ſword.*

The third Rider is deſcribed by a paire of Ballances, *he that ſate* on this horſe, *had a paire of Ballances in his hand, verſ.* 5. the myſtery whereof is vnfolded by a ſounding *voice*, verſ.6.

The fourth *Seale* being opened, there came foorth a *Rider* vpon a *pale horſe*, and the *Rider* is deſcribed, firſt, *by his name, death.* Secondly, by a companion, *hell followed with him:* and both are deſcribed by their *power*, *power was giuen vnto them, &c.* verſ.8. The interpretation of theſe foure *horſes*, is as myſticall as *Nebuchadnezzars dreame*, and may very well beare the ſelfe ſame interpretation, which *Daniel* gaue of that great Image, *whoſe head was of gold, breſt and armes of ſiluer, belly and thighes of braſſe, legges of iron, Dan.*2. 32.33. This Image was an Emblem, or repreſentation of the foure Monarchies of the World; the *Monarchie* of the *Aſſyrians*, or *Caldeans*; the *Monarchie* of the *Medes* and *Perſians*; the *Monar-*

Monarchie of the *Grecians*; the *Monarchie* of the *Romans*: and as Gold, of all other mettals is the beſt, and pureſt; and therefore it is ſaid, that *Heauenly Ieruſalem is a Citie of pure Gold, Apoc.* 21.18. So White is the beſt, and chiefeſt of all colours; and therefore it is ſaid, that the Saints were clothed with white Robes, verſ. 11. Which colour is conſecrated to innocency, puritie, victorie and felicitie; and therefore it is ſaid, that the head of the Image *was of fine Gold, Dan.* 2. 32. And that the firſt horſe was *white*, *verſ.* 2. ſo the firſt Monarchie, *viz.* of the Caldeans (though full of crueltie) was the beſt, and a golden Age, comparatiuely in reſpect of the reſt: but the laſt of all was the worſt of all: the Romane Emperours outſtripped all the reſt, in their bloudy proiects, and vnſpeakable cruelties; for who can reckon vp all their expeditions of warre, ſo many funerals of Citizens, maſſacring of ſo many millions of men, depopulations and diſpeopling of ſo many Countries, burnings of ſo many

many Cities, ſuch a prodigall profuſion of blood when this *Roman horſe* ruſhed forth? in ſo much, that the fourth part of the Earth was ſlaine with the *ſword of this fierce Beaſt*, as it is, *verſ.* 8. The crueltie of all preceding *Emperors* was clemencie, being compared with theſe *Romans*, whoſe Drummes ſounded nothing elſe but blood and death, and their little finger was bigger, then the loines of all their predeceſſours.

The fifth Seale being opened, Saint *Iohn* ſaw the Soules of bleſſed Martyrs lying vnder the Altar, and crying for reuenge; where firſt hee ſhewes the eſſence of true Martyrs: they *were killed*, (ſo may falſe Martyrs) 'tis a good cauſe that makes a Martyr, and therefore it is ſaid, that they *were killed for the word of God, and for the teſtimonie of the truth*, *verſe* 9. The words may haue reference either vnto the Church Militant, who may bee termed Martyrs, though they bee neuer killed, and though they neuer ſtriue to bloud, *viz.* when Chriſtians are rayled at, reuiled, ſcorned,

Pſeudo-martyrs.

ſcorned, diſgraced, abuſed, falſe witneſſes ſuborned, either to empaire the credit of their perſon, or empeach the ſinceritie of their profeſſion: for the Deuil firſt letteth looſe the tongues of the wicked to ſpeake ill, before he letteth looſe their hands to doe ill. Thus that Protomartyr *Steuen* was gnaſhed *at with the teeth of the wicked*, *Actes* 7.54. before he was ſtoned; and they ſuborned men, which ſaid, Wee haue heard him ſpeake *blaſphemous words*, *&c.* *Actes* 6.11. Thus our *Sauiour*, before he ſuffered, endured ſuch contradictions of ſinners, accounted ſometimes for a *ſeditious perſon*, a *wine-bibber*, a *friend to Publicans and ſinners*, *one that had a Deuill*, one that preached falſe doctrine, &c. And thus *Paul*, before hee ſealed *Peters* confeſſion with his bloud, he was accounted for a *mad man*, a *ſeducer of the people*, and for *one not worthy to liue*: *Lingua impiorum eſt quotidiana fornax*, The tongue of the wicked is a fornace, wherein Gods children are tryed; and there is not a man or member

Auguſt. l. 10 confeſſ.

ber of this little poore deſpiſed *Church*, whether zealous Preacher, or ſincere Profeſſor, but muſt be tryed in this Ouen of euill ſpeaking: for as long as you are in the world, and are not of the world, *the world will hate you, and ſpeake euill of you, Ioh.* 15. 19. Or the words, as it ſhould ſeeme, may in a better ſenſe onely bee referred vnto that heauenly troope of bleſſed Souldiers diſcharged the field, with the *loſſe of life*, and for a reward of this their perſeuerance, ſtriuing vnto bloud, are clothed with white Robes; which crie for reuenge, either in reſpect of vs which doe ſuffer (for the Saints in Heauen doe pray for vs in generall, howſoeuer they know not our wants in particular) or in reſpect of themſelues which haue ſuffered, they cry for reuenge (for it is Gods peculiar) either in this life by his temporall plagues or puniſhments, or by haſtening his comming vnto Iudgement, when they ſhall eternally be rewarded in that euerlaſtingly burning *Tophet*, prepared for all perſecuting

Kings

Kings and *Princes*, who haue made hauocke of the *Saints*. Now the time when this was, Saint *Iohn* makes it manifest, that it was after the opening of of the fourth *Seale*, and after the comming forth of the fourth Horse: for the fiercenesse and furious rage of this Romish Beast was not vtterly abated, although there was scarce matter left for malice to worke vpon: but no sooner was *Christ* borne, which was when *Augustus Octauius* was *Emperour*, in the two and fortieth yeere of his raigne; and also put to death againe, which was when *Tyberius* was *Emperour*, before the *Church* had recouered any strength or growth, but Tyranny waited on her, to deuoure her children as soone as they were borne. There are two distinct times, in which the *Church* of God suffered most grieuous persecutions; the first was in her Primitiue estate, when by the preaching of the Apostles, the number of beleeuers were multiplied exceedingly; then did the foes encrease, that troubled her peace

peace and prosperity, bearing euill will to Sion, inueigled by that bellish Dragon, that was set at liberty, bending and banding all their forces and furies, prosecuting her with all might and malice, did set her againe a bleeding, when shee was yet but a budding. Her most bloudy persecutours were these Romane bloud-thirsty *Emperors*, *Domician*, *Traian*, *Nero*, *Decius*, *Diocletian*, *Antoninus*, *Maxentius*, *Licinius*, and other cruel Tyrants, euen vntil the time of *Constantine* the Great; by whom the *Saints were killed all the day long, and were accounted as sheepe to be slaine.*

The second time was in these last times, vnder Antichrist, when the whole number of Martyrs shall bee compleatly finished, as it is *v.* 11. which may also bee diuided into tenne persecutions, if wee reckon vp all those slaughters of blessed Martyrs, which haue beene from the time of *Iohn Wickleeue* within these 138. yeers, vntill this time throughout all the coasts of Europe. As first vnder *King Henry* the first persecution.

the fourth and fift, here in *England*; the
2 second vnder that generall Councell
held in *Constantia*, and *Bohemia*; the
3 third vnder the *Bishoppes* of *Rome*,
and the neereſt Prouinces thereof;
4 the fourth vnder *Charles* the fifth
5 *Emperour* in *Germany*; the fift vnder
6 *Henry* the eighth in *England*; the ſixt
vnder *Henry* the ſecond in *France*; the
7 ſeuenth vnder *Iames* the ſecond, in
8 *Scotland*: the eight vnder *Charles* the
ninth in *France*; vnder whoſe raigne
there were within the ſpace of one
moneth put to death, aboue twenty
9 thouſand of Martyrs; the ninth was
vnder Queene *Mary* here in *England*,
ſhe that was a ſecond *Nero*, for her cru-
elty, but yet for the Churches comfort,
ſhe was but *Nubecula citò tranſitura*. A
ſhort tempeſt: for had ſhe liued, then
Q. Elizabeth. had the Churches chiefeſt nurſing mo-
ther beene bereaued of her life, and we
her children ſhould neuer haue inioy-
ed theſe *Halcyonian* dayes wherein the
Goſpel flouriſheth in deſpite eyther of
Pope or *Turke*. During the time of
whoſe raigne, which was but for the
ſpace

ſpace of fiue yeeres, there were aboue
forty thouſand liuing bodies of the
moſt choiſeſt *Martyrs* moſt cruelly
burnt, I ſay, the liuing bodies, to aggra-
uate the depth of their inraged enny;
for they would not ſuffer the bones of
the dead to reſt in their graues, but they
muſt be burnt to aſhes, when they
were almoſt rotten to the duſt. The
tenth was vnder *Philip* in *Spaine* and
Flaunders, as in the Spaniſh Inquiſiti-
on we may read more at large; nay, al-
moſt what part of the earth hath not
that drunken *Vvhore* of *Rome* moyſt-
ned with the bloud of Saints? And
yet heere is not an end, but ſtill ſhee is
plodding and plotting ſome ſecret
miſchiefe vpon the bed of her fornica-
tions, and hatching ſtill a malicious
brood of Serpents and Cockatrices,
Men and Deuils, helliſh conſpiratours,
ſtill machinating the workes of dark-
neſſe, their fellow-helper being the
Deuill, which is the Prince of darkneſs:
and therefore no maruell though the
Church triumphant in heauen, and the
Church militant vpon earth, doe daily

10

cry for reuenge vpon that *Whore of Babylon*; and the Lord hearing the lowd cry of the Saints, whose bloud cryes as lowd as euer *Abels* did against his brother *Cain*, at the length *awaketh as one out of sleepe*, commeth forth as a *Giant refreshed with wine, strikes their enemies vpon the thigh*, and puts them vnto a perpetuall shame; as you may see at the opening of the sixt seale, when God, in the seuerity of his wrath, summons all Kings and Princes of the earth, which haue been bloudy agents in massacring of Saints, vnto the trembling Tribunal of his generall Iudgement; where the first thing that we may take notice of, is the fearefull alteration of naturall things both in heauen and earth *ver.* 12. 13. 14. *In the Sunne blacknesse, the Moone became as bland, and the Starres fell from heauen, heauen departed as a scrowle, the earth shooke, mountaines, and Ilands were moued out of their place*; All which are euident demonstrations of that great and fearefull Day; *Mark.* 13. *v.* 24. 25. *Matth.* 24. *v.* 29. *Luk.* 21. 25.

The

The ſecond is the feare and amazednesse of men: *Kings, great men, rich men, chiefe Captaines, bond and free, their hearts did faile them for feare, Luk.* 21. 26. deſiring rather that the earth would ſwallow them vp aliue, as it did *Corah, Dathan,* and *Abiram,* then to behold the countenance of ſo angry a Iudge, and breathing forth ſuch bootleſſe exclamations vnto the ſenſeleſſe Rocks and helpleſſe Mountaines, *Fall vpon vs, couer vs from the wrath of the Lambe, v.* 15. 16. All which doe immediately goe before the day of Iudgement, *verſ.* 17. 11. I had rather wade with the Lambe in the ſhallow, leſt with the *Elephant* plunging my ſelfe into the depth, I ſhould be drowned in the depth; which is a iuſt iudgement of God vpon all raſh enterprizing ſpirits, and curious inquiſitors into the vnſearchable ſecrets and myſteries paſt finding out of almighty God, to be giuen ouer vnto their owne priuate ſpirits, and to loſe themſelues in the Labyrinth of their owne ſelfe motions, and all becauſe they will not

confeſſe their ignorance, and content themſelues with a *ſober knowledge*, *Rom.* 12. 3. but wil be wiſe aboue what is written. Once, ſure I am of this, that the Scriptures doe containe in them all things neceſſary to ſaluation, and that they are riddles, and myſteries, darke, and obſcure vnto none, but vnto thoſe that periſh.

Amidſt variety of Interpretors, ſome inclining vnto a Litterall, ſome vnto an Allegorical, ſome vnto a Tropological ſenſe, I doubt not but that I may ſafely lay downe this plaine and litterall expoſition, *viz.* That this Text ſetteth forth the deſperate eſtate and condition of the wicked, at the dreadfull day of Iudgement: wherein I obſerue

1 theſe parts. Firſt, an enumeration of particulars, concluding an vniuerſall. *Kings, great men, rich men, chiefe Captaines, mighty men, bond men, free men,* that is, ſome of all ſorts and ſexes; all

2 the wicked: Secondly, their ſtraight & deſperate eſtate; in ſeeking ſuch bootleſſe refuges, *They hid themſelues in dens and in the rockes of Mountaines, v.* 15.

Thirdly.

Thirdly, their lamentable, yet fruitleſſe exclamations: *They ſaid vnto the Mountaines and Rockes, Fal vpon vs, & hide vs from the preſence of him, &c. v.* 16. Laſtly, the reaſon of all; *For the Great day of his wrath is come, and who can ſtand?* 3

The Kings of the earth] not *Romani Principes*, the Princes of *Rome*; that had bin too plaine, and it had bin a meanes to haue exaſperated the malice of thoſe bloudy Emperours more cruelly to imbrue their hands in the bloud of Saints: for Kings that are Tyrants, and rich men that are wedded to the world, can hardly indure to heare of their downefall and deſtruction, but they will rage more furiouſly, and redouble their cruelty; ſo *Herod* ſlew all the children that were in *Bethlem* and in all the coaſts therof from two yeeres old and vnder, when the Wiſe-men told him that Ieſus was borne, and that *He ſhould be the King of the Iewes*, *Matth. 2. v. 2, 16.* Therefore Saint *Iohn* noting their power and malice, being that they are *Kings* and *rich men*, doth for the Churches ſafety, of ſet purpoſe

pose, conceale their names: so the Apostle Saint *Paul* in the second to the *Thessalonians*, *c.* 2. *v.* 3. 4. describing the downefall of the *Pope of Rome*, hee calls him not in plaine and direct tearmes, Antichrist, or the Pope, but ὁ ἀνθρωπος τῆς ἁμαρτίας, *That man of sin*, καὶ ὁ υἱὸς τῆς ἀπωλείας, *That sonne of perdition which exalteth himselfe*, ἐπὶ πάντα λεγόμενον θεὸν, *Aboue all that is called God*, describing the nature of him so, that it can be competent vnto none, but vnto the Pope of *Rome*.

χιλιάρχοι. *Vegetius l.* 2. *c.* 2. *de re militari.*

Tribuni, the chiefe Captaines] such as were set ouer a thousand souldiers, such amongst the Romans were called Tribunes: and a Romane Legion consisted of six thousand souldiers: by which finite agnomination the Deuils shewed, that the number of their infernall Kingdome was infinite, *My name is Legion: for we are many.*

Euery bond and euery free-man] that is, all the wicked: but especially those that haue beene actors of the Kings decrees, and executioners of new deuised tortures, in the persecution of the Saints.

Hid

Hid themſelues in dennes] Some there are (and that not a few) that would haue this to bee vnderſtood figuratiuely of the corrupt eſtate of the Church, and of the laſt perſecution of Antichriſt, when the Popiſh Prelacy had gotten the ſupremacy. The *Sunne*, ſay they, is *Chriſt*, *blacke* and obſcured, not in himſelfe; but in the hearts of men. The Moone is the Church, which reſembles the Moone waxing and waning; and ſhee borrowes her light from Chriſt. The *Starres* are the Doctors of the Church, Teachers and Preachers of the Word; *Falling to the earth*] *i.* ſlaine by the wicked, which ſeeme to men to fall to the earth; when as indeede, if faithfull in their indeuours to worke a ſinners conuerſion, they ſhine like ſtarres for euer and euer, *Dan.* 12. *v.* 3. The Heauen, ſay they, is the ſacred Bible and Canonicall Scripture; containing in it the reuealed will of the King of Heauen, by meanes whereof we are led vnto Heauen, as the Wiſe-men were to Chriſt by the conduct of a Star, *Matth.* 2. *v.* 9. *Iob.* 5. 39.

Within

Within the Pages of this holy Writ, Christ, the Church, the Ministers, are placed like the Sunne, Moone, and Starres in the Firmament of Heauen; This Heauen *departed* in the raigne of *Antichrist*, and became as a clasped Booke in respect of the vse of it, for almost as good as if it had not beene at all, then the people neuer a iot the better by it, when the Laiety might not read it; but through the Priests spectacles: when Images were Lay-mens Bookes, and sacred Scripture departed like a scrole, that is, lockt vp in an vnknowne tongue. *Earthquakes* doe signifie seditions, alterations, mutations of *Kingdomes*, and *Empires*, such as began in the *Papacy*, and doe not end as yet; but still doth that *exceeding dreadfull beast*. *Daniel* 7. *v.* 19. stirre vp seditions, disturbe cõmon peace, shake Kingdomes, blowe vp Parliaments, cut off and anathemize Kings, by the thunder-bolt of excommunication, yea and afterwards Canonize Deuils for Saints; if they would aduenture to kill Kings.

The

The *Mountaynes* are, ſay they, the *Prophets* whom the breath of Antichriſt doth ouer-turne, and by the ſame breath of that not erring *Man of ſinne*, doe the Schole-Doctors by their falſe gloſſes and peruerſe interpretations, corrupt, depraue, and ouer-throw the ſenſe of the Prophets.

The *Ilands*, ſay they, are the workes and writings of Philoſophers, which the ſame Doctors doe peruert ſome other way, beyond the minde and meaning of Philoſophers, ſo that there is nothing cõmon with the Prophets, nor with true Philoſophie. *Kings and rich men, &c.* are the Monarchs of the world, and other priuate men made ſubiect to the *Popes Catholicall* and *Vniuerſall Supremacy*, when Kings muſt hold the ſtirrup, and kiſſe the greaſy feet of that triple-crownd Monſter.

Hid them, (ſhues in dennes] that is (ſay they) the Cels, Cloyſters, Solitary places, Neſts of Nunnes, and vnſociable Monkes. I will not diſallow of this allegorizing interpretation, for it may very well ſtand for current: but according

ding to the ſimple ſenſe and meaning of the words, as they lye nakedly to be conſidered, and if Scripture may interpret Scripture, the Prophet *Iſaiah* maketh them playne; expounding this place in the ſelfe ſame termes, or this place expounding that, both ſetting forth the narrow ſtrait, and deſperate perplexity, which the wicked are brought vnto; *They ſhall goe into the holes of the Rocks, and into the Caues of the earth, for feare of the Lord, and for the glory of his Maieſty, when he ariſeth to ſhake terribly the earth*, Iſaiah 2.19. yea, and to ſtrike a deeper dread and horror into the hearts of the wicked, he doth ingeminate it, like that triple *woe* in the eight of the Reuelation, *verſ.* 21. *And ſaid to the Mountaynes & Rocks, Fall on vs, &c.*] Here the holy Ghoſt doth allude vnto two places of Scripture; the firſt is the tenth of *Hoſea v.* 8. the ſecond, is the 23. of *Luke verſ.* 30. both deſcribing the deſperate eſtate of the wicked; where our Sauiour ſpeaketh of a certayne time, when theſe things ſhould be, after hee had ſpoken

of

of the deſtruction of Ieruſalem, which was a type of the conſummation of the world, and diſſolution of al things; but in *Hoſea*, the Prophet ſpeaketh of the captiuity of *Iſrael*, which was a figure of *Ieruſalems* vtter diuaſtation, and the worlds final deſtruction, as *Hierome* obſerueth vpon that place: It was an old dotage of *Aquinas* vpon this place, who, as his cuſtome is, to turne all things into *Allegories*, doth wreſt this place of *Kings and chiefe Captaines*, and would haue it to be vnderſtood of the Romiſh Clergy; the Biſhops, the Archbiſhops, and the reſt of that rabble, cloiſtred Monks, and Maſſe-muttering Prieſts, *crying vnto the Mountaines*, that is, inuocating the Saints, imploring their patrocinie and their ſafeguarding protection, from the wrath that is to come. But theſe curſed Crue, that rob Chriſt of his honor, who is that *one only Mediator*, 1. *Tim.* 2. 5. *pro quo nullus interpellat, ſed ipſe per omnibus*, as *Auguſtine* defines a *Mediator*; by making as many Mediators as there are Saints departed, ſhal at that day find the Saints no

no better then *Iobs* friends, *miserable comforters*, and that the inuocating of them shall be no more regarded, then the shouting and crying of the Priests of *Baal*, 1 *King*. 18. *v*. 27.

Obiect. *Hide vs from the face of him that sitteth vpon the Throne, and from the voice of the Lambe.*) But how shall the wicked and vnfaithfull bee able to speake these words, when as they neuer knew Christ sitting in his Throne, nor vnderstood him to be the Lamb of God, that *taketh away the sinnes of the World?* as *Peter* told the Iewes, that through ignorance they did crucifie Christ, *as did also their Gouernours*, *Acts* 3. *v*. 17. for had they knowne, they would neuer

Sol. *haue crucified the Lord of glory.* I will not insist vpon any curious distinction, either of Logicians, or Schole diuines concerning ignorance. In briefe I answere thus, that the wicked out of the horror, and hellish despaire of a distracted conscience, partly by reason of that imminent danger without them, & the guilt of cõscience within them, they shall be compeld to acknowledge Christ

Christ to bee that Incarnated *Word of truth*, sent out of the bosome of the Father, and to be that *Lambe of God slaine* for as many as beleeue: then they shall see, know, & be made to acknowledge him; though in their life time they called his sacred Deitie into question, yet then shal they acknowledge him without all question. As *Pharaoh* at the first answered *Moses* and *Aaron*, intreating him from the *Lord*, to let the children of Israel goe, that they *may celebrate a feast to the Lord in the wildernesse*. Quis est Deus, *Who is the Lord?* as though he had thought (belike) that there had bin no God, as Atheists say in their heart, There is no God, *Psal.* 14. 1. or that he himselfe had beene God onely, *Exod.* 5. 2. yet afterward hee learned a new lesson, being instructed by diuers sorts of afflictions, which were as so many Sermons to conuict and conuince him of Atheisme, and was compelled to acknowledge God, to be the Authour of them, *Exod.* 8. and he only to be prayed vnto, *Exod.* 14. So shall the wicked at that day, howsoeuer at this day they doe

doe ſcorne, deride, and not beleeue in Chriſt to be Ieſus, a Meſſias, a Sauiour, but perſecute him in his members; *Act.* 9. 4. when they ſee the truth of propheſies fulfilled, the deſtruction at hand, their owne diſmall deſolation drawing neer, then ſhall they acknowledge *Chriſt* to be the *Sonne of God*, the *Sauiour* of the world, the *Redeemer of Iſrael.*

ἡμέρα μεγάλη, *Iude 6.*

For the great day of his wrath is come.] χὴ ἐλθεῖν, *the great day*: where we may note the *vniuerſalty of it*; all the dayes of iudgement going before, were but *types* and *figures*, but *Epitomes* and compends of *that day*, *that great day*, *that is to come*; the drowning of the old world was a *great day*, the burning of *Sodome* and *Gomorrah*, a *great day*, the ranſacking of *Ieruſalem*, a *great day*; yet all theſe together will not expreſſe and ſhew forth the leaſt part of that dreadfully incomparable *great day*, that is to come.

And who can ſtand?) It is a Metaphor drawne from thoſe, that whiles ſome eminent danger hangeth ouer their

their heads, cannot looke vp, but ſpeedily they flie away, vntill they are out of breath, their ſpirits ſpent, & ſo they fall groueling to the ground; ſo ſaith our Sauiour Chriſt, *mens hearts ſhall faile them for feare, and for looking after thoſe things that ſhall come to the world*, *Luke* 21. 16. The cauſe of this their flying is not only the fearefull apparitions of heauen, as preſages and prognoſtications of their diſmall doome, but *Erynnis conſcientiæ*, as *Melanchon* cals it, the ſting of conſcience, like a fiend of hell, dogs and driues them; for the *wicked flie when none purſueth them*, Pro. 28. 1. They therefore are ſaid to ſtand, that are not terrified & appaled, which are not caſt downe, neither in body nor minde, but doe confidently expect and wait their Maſters comming; & therefore it was our Sauiours counſaile vnto his Diſciples, and in them vnto his whole Church, hauing forewarned them that he would come vpon them, at a time, that *they wote not of*, as *trauell vpon a woman*, as *a thiefe in the night*, he doth fore-arme them too, by willing